Rarities of Quran

(Garaib-ul-Quran)

Written by:
Allama Abdul Mustafa Azmi

Translated by:
Rana Imran-ul-Haq

Farid Book Stall
38-Urdu Bazar, Lahore

Rarities of Quran

(Garaib-ul-Quran)

Written by:
Allama Abdul Mustafa Azmi

Translated by:
Rana Imran-ul-Haq

Farid Book Stall
38-Urdu Bazar, Lahore

Title:	Rarities of Quran
Written by:	Allama Abdul Mustafa Azmi
Translated by:	Rana Imran-ul-Haq
Proof reading:	Ahmad Riaz Qureshi
	Idrees-ur-Rehman
Composed by:	Al-Madad Composers, Lahore
Printed by:	Roomi Publications & Printers, Lahore
Edition:	July 2010
Price:	

ISBN Number: **ISBN 978-969-563-038-9**

Published by:

Farid Book Stall

38-Urdu Bazar, Lahore, Pakistan
Phone No. 0092-42-37312173, 37123435, 37361599
Fax No. 0092-42-37224899
Email: info@faridbookstall.com
Visit us at: www.faridbookstall.com

Table of Contents

1. Creation of Adam عليه السلام

Adam عليه السلام has neither mother nor father. Rather, Allah Almighty created him عليه السلام from clay. As there is a tradition that when the Holy Lord intended to create him عليه السلام, He (The Exalted) commanded Hazrat Izrail عليه السلام to fetch a handful of clay from the earth. Accordingly, Hazrat Izrail عليه السلام descended from heavens on the earth and when he عليه السلام picked up a handful of the soil, the whole upper layer of the earth stripped off and came into his hand. It contained clays of sixty different colours and qualities. That is to say, clays of white and black, red and yellow colours, and clay having hard and soft, sweet and bitter, saline or taste-less qualities.

(Khazan, Vol.1, Pg. 46, Jamal, Vol.1, Pg. 39)

Then He (The Exalted) commanded to knead this clay with different waters. So, after a long time, it became sticky and again it was kneaded for a long time and became stinking mud like object, then it became a chinking and tinkling dried clay. Then the clay figure of Hazrat Adam عليه السلام was made of it and placed at the door of paradise seeing which, the angels wondered as they had never seen a creature of such form and shape. Then Allah Almighty dictated the soul to enter this idol. As the soul entered and reached up to the nostrils, he عليه السلام sneezed. And when the soul reached up to the tongue, he عليه السلام said: Praise be to Allah, and Allah Almighty said: May Allah have mercy on you. O father of Muhammad ﷺ, Adam, I have

created you for only My praise." Then, slowly, the soul penetrated the whole body and he عليه السلام stood up alive.

(Khazan, Vol. 1, Pg. 46)

This Hadith is therein "Tirmidi" and 'Abu Daud' that for the idol of Adam عليه السلام was made up of a clay which was a combination of soils of different colours and qualities, that is why his progeny i.e human beings have different colours and temperaments.

(Khazan, Vol.1, Pg. 46)

The filial appellation of Hazrat Adam عليه السلام is 'father of Muhammad' or 'father of man' and his title is 'vicegerent to Allah', and he is the first Prophet عليه السلام of Allah. He got an age of nine hundred and sixty years and at the time of his death, the number of his children had become one lac. They colonized the earth with various industries and buildings.

(Khazan, Vol.1, Pg.47, Savi Vol.1, Pg. 20)

In the Holy Quran this subject has been given an account of repeatedly that Adam عليه السلام was created from dust. As is given in Sura (chapter) 'Aale Imran'.

Undoubtedly, the similarity of Jesus with Allah is as the similarity of Adam. He (The Exalted) created him of clay and then said to him: "Be! And he became."

(Aale Imran, Ruku: 46)

In Another verse Allah says 'Lo! We created them of plastic clay'.

(As Saf-fat, Ruku:1)

On another occasion said: "And verily, we created man of chinking clay which was, in fact, a black stinking mud."

(Al-Hijr, Ruku:3)

Hazrat Hawwa (Eve)

When the Holy Lord commanded Adam to live in paradise, he became somewhat sad over there due to being alone. Then Allah Almighty induced sleep over him and he fell fast asleep. In the same dormant state Allah Almighty created Eve out of his (Adam's) left rib.

When he woke from sleep, he was astonished to see a very charming and comely woman sitting beside him. He asked her who she was and why she had come there. Eve answered," I am your wife and Allah has created me so that you may have affection and peace in me and I may find these things in you, and that we may live happily together and be grateful to the blessings of the Holy Lord."

(Savi, Vol.1, Pg.22)

In the Holy Quran, at certain places, Allah Almighty says about Eve, for example:

"And from Adam He created his wife and from them both, created too many men and women."

(Al- Nisa, 1)

Lesson of Guidance

The episode of the creation of Adam and Eve is one of the wonders of the subjects of the Holy Quran in the lap of which are hidden hoards of clear gems of noble examples and precepts, some of those are as follows:

Allah Almighty created Adam from clay and then created Eve from Adam's left rib. From this report of the Holy Quran, this reality becomes evident that the Creator of the worlds (The possessor of might and majesty) created human beings in four ways:

Firstly, by the union of man and woman as usually the human beings are born. As the Holy Quran declares categorically: i.e. "We created man from the combined semen of male and female."

Secondly, from a single male was created another human being. And that is Eve who was created from left rib of Adam.

Thirdly, from a single woman another human being was created and he is Jesus who was born without father from the womb of chaste virgin Marrie.

Fourthly, Allah Almighty also created a human being without parents and he is Adam whom the Holy Lord created from dust.

These events guide towards getting the following lessons:

(i) The Holy Lord is that Omnipotent, Eternal and the Creator that He is not restrained to create humans in a single particular way. Rather, He is the Possessor of such Divine Power that He creates men in whatever way He wills [illegible] He created mankind in the above mentioned four different ways which is the greatest sign of His Divine power, Divine wisdom and Divine creative capacity.

(ii) Glorified be Allah! Excellent is the Divine power of creation of the Most Holy Lord. He, the Creator of the universe, said, 'Be' and created 'the chair and the heavens', 'the pen and the tablet' and 'the earth and the heavens'. What reality and capacity do the humans have in the presence of His Divine Accomplished Power and Perfect Mastery? But unquestionably, the creation of man is that masterpiece of the omnipotent Allah, that is peerless in the universe because the creation of man is a collective whole of all patterns of the entire creation.

(iii) Allah is the greatest! How beautifully Hazrat Ali ؓ puts it i.e. "O mankind! Do you presume you are a little body? Whereas your dignity is such that you encompass the great Universe in you."

(iv) Possibly, a man could think if there were no males, women could not alone give birth to humans. Similarly, women could fancy if they had not been there, men alone could not beget children. In the same way, it was possible that men and women together could have [illegible] high opinion of their own

worth that no human being could be created without their existence. So, Allah brought humans into existence in four different ways and silenced both the folks___ men and women, and asserted to them that He is that "Mighty and Permanent" that He (The Exalted), produced 'Eve' from a single male i.e. from the left rib of Adam عليه السلام. So, O women! Don't think that if you were not in existence, no human being could be created. Likewise, He (The Exalted) created Jesus عليه السلام from a single chaste woman without a man and admonished men not to be proud that their existence and contribution were essential for the creation of human beings. And He (The Exalted) created Adam عليه السلام without parents and silenced both the men and women and warned them not to have even an inkling of the thought that human beings could not be created without them and Adam عليه السلام had neither father nor mother, rather, he was created of clay.

(v) Allah be praised! Rightly said my Lord (The Exalted) that He is the Creator of everything and He is Alone, the Mighty. Whomsoever He wishes, He creates in whatever way and whenever He wills. His acts and Divine power are not in want of motives and reasons or under the constraint of following any specific ways. He (The Exalted) does whatever He wills. His dignity is such that He executes whatever He intends. No one can trespass on His Divine will and intention nor can anyone demand why and wherefor.

He (The Exalted) knows.

2. Vicegerency of Adam

The title of Adam is "Vicegerent to Allah". When Allah Almighty wished to honour Adam with His Deputyship, the dialogue that took place between Allah Almighty and the angels, was surprising as well as quite thought provoking and admonitory, and is given under:

Allah Almighty: "O angels! We are to send our Vicegerent on the earth who, being My deputy, will enforce My commandments."

Angels: "O the Holy Creator! Will You dignify such a person with Your vicegerency on the earth who will give rise to mischief and masscare? O Almighty Lord! We, the angels, are more deserving of Your vicegerency than this man, because neither we shall make mischief nor shall we shed blood." Rather, we all the time keep praising You and our tongues are, every moment wet with Your sanctification and glory. Therefore, O Lord! Exalt and honour one of us__ the angels__ with Your vicegerency and confer the title of "Allah's vicegerent" upon that...

Allah Almighty: "O angels! In appointing Adam as My vicegerent, We knew what wisdom and advisability [redacted] hidden; you___ the angels___ do not know them."

The angels although kept quiet to hear this saying of Almighty Lord, yet they concealed the thought in their hearts that whomsoever Allah Almighty appoints His vicegerent, he will not excel us___ the angels___ in excellence and virtue. The high station of superiority at

which we___ the angels___ are, will be out of reach of any other creation. So, the crown of superiority and virtue will rest with the class of angels.

Then Allah Almighty created Adam عليه السلام and bestowed upon him the knowledge of all small and great things. Then the following dialogue took place between Allah (The Most High) and the angels:

Allah Almighty: "O angels ! If you are genuine in your claim that no other creature can surpass you in excellence, tell Us the names of the things that We have placed before you."

Angels: "O Allah (The Exalted)! You Almighty are free of every defect and flaw. We (the angels) know only that we have been given knowledge of by You Almighty. Besides, that we have no knowledge of anything. We know and admit with conviction that undoubtedly, the Creator and the Possessor of knowledge and wisdom are only You."

Then Allah Almighty addressed Adam عليه السلام and commanded him to tell the names of all those things to the angels. So, Adam عليه السلام told the angels names of all the things and practical wisdom therein, hearing which, the angels were taken aback. Almighty Allah: "O angels! Didn't We tell you that We have the knowledge of all the hidden things in the earth and the heavens, and of that which you said openly that Adam عليه السلام will raise sedition, and of those secret fancies in your hearts that [illegible] creation can be superior to you."

Then for the exhibition and proclamation of Adam's ﵇ superiority and excellence and for the acknowledgement of his dignity and high rank, Allah commanded all the angels to bow to Adam ﵇. So, all the angels carried out Allah's commandment. But Satan refused to prostrate and showed arrogance, and became infidel and discarded in Allah's court.

All this subject has been mentioned in the Holy Quran in Quran's miraculous mode of writing:

"And when your Lord said to the angels: Lo! We are to make a deputy in the earth. They said: Will You (The Exalted) make Your deputy the one who will spread mischief and shed blood therein, whereas, we hymn your praise and sanctify You? He said: that which We know, you don't know. And He taught Adam all the names (of things) and showed them to the angels and said: Tell Us of the names of these (things) if you are truthful, they said: You be praised! We have no knowledge besides that you have imparted to us. Undoubtedly, You, only You are All – knowing and the Wise. He (The Exalted) said: O Adam! Inform them of the names (of those things) and when he had informed them of their names, He said: Did I not tell you that I know the hiddens of the heavens and the earth? And I know that which you reveal and that which you conceal. And when We said to the angels to prostrate themselves before Adam, they all fell prostrate except Satan. He demurred through pride, and became disbeliever."

(Baqra, Ruku: 4)

Lesson of Guidance

(1) Allah's glory is such that He (The Exalted) does whatever He (The Exalted) wills. No one can disturb His Divine will, nor can anyone demand why and wherefor in His affairs. But, despite this, Allah Almighty consulted with the angels about the creation and vicegerency of Adam عليه السلام. It imparts us a lesson that when Almighty Allah, Who is All-knowing and All-powerful and Master of His own actions, consults with His angels, the human beings whose knowledge, rule and power are so little, must also seek advice of their sincere friends, and sympathetic men of wisdom about their work as it is the sacred way and fashion of Allah (The Exalted).

(2) The angels said, that Adam عليه السلام is mischievous and will shed blood. Therefore, instead of conferring vicegerency upon him, it will be better to honour the angels with this glory. As we__ the angels__ have made it our way of life to praise the glory and holiness of Almighty Lord, so, [redacted] [redacted] rightful and more deserving of being Allah's vicegerents.

The angels had given this opinion just because they had discerned by themselves that Allah Almighty will create this vicegerent of His with three instincts in him i.e. the instincts of sex, anger and wisdom. Since the instincts of [redacted] and anger will instigate him to give rise to carnage and pillage and offences of other types, so, the angels asked the Holy Lord when He declared His Divine will to create Adam: Will You

Almighty raise ■ creation to the station of Your vicegerency, who will spread various seditions and make bloodshed and plunder the order of the day? It is better to glorify one of us__ the angels__ to this rank, as we hymn Your praise and glory every moment ceaselessly and keep on proclaiming Your Holiness. Allah (The Exalted) silenced the angels by saying that: I, the Divine Being (The Exalted), alone know what rational points and what advisability are therein Adam's creation and deputyship. You, the angels, are not aware of those prudent motives or reasons.

What wisdom and avisability were therein? The full information of that rests with All-knowing Allah. The wisdom and advisability in it seems to be that the angels regarded the instincts of sex and anger in Adam ﷺ as the source and fountainhead of mischief and bloodshed and so, thought him ﷺ to be unworthy of Allah's vicegerency. But the angels did not keep in view the fact that alongwith the instincts of sex and anger, Adam also possesses the instinct of wisdom. And the dignity of man's wisdom is this that if it subjugates and makes the other two instincts a subordinate to itself, then these two otherwise harmful instincts, instead of spreading carnage and sedition, become a source and mainspring of every goodness, betterment and excellence. This point remained disguised from the eyes of the angels. That's why the angels became quiet when they

listened to Allah's reply that: "what I (Allah) know, is not in your (angel's) knowledge.

It imparts us a lesson of guidance that since the human beings are not fully informed of the rational points and hidden welfare in Allah's acts, it is binding on them that they should refrain from criticizing and making any comments on any one of them (Allah's actions). Rather, they must confess their low understanding and humble perception of things and must also believe and proclaim that whatever Allah did and with whatever effect, is in any case, just. Allah alone knows the wisdom and advisability of His deeds which the humans have no knowledge of.

(3) Allah (The possessor of might and majesty) taught Adam ﷺ the names of all the things and wisdom therein in a moment through revelation. It is evident from this that acquisition of knowledge does not necessarily depend upon studying books by degrees, rather, whomever Allah Almighty blesses, he gets knowledge in a few moments, and without acquiring it, his heart becomes a treasure of knowledge and discernment. As it is proved from many reliable traditions that several saints never attended a regular school, nor did they become pupil of any teacher nor did open and touch a book, but only by means of the intrinsic attention of their spiritual guides and by the bounty of Allah Almighty, in a few minutes, rather in seconds, through revelation they became most learned people, skilled in all sciences, and their

profound learning and scholarly expertise reached such a level that great scholars and learned men who had attended regular academies and who were considered mountains of knowledge, began to appear school-going boys before them.

(4) These events indicate that vicegerency of Allah does not depend upon abundantly worshipping and praising Allah (The Exalted) but it depends upon the abundance of knowledge and enlightenment. As the angels عليهم السلام, despite amply worshipping and frequently praising Allah's hymn, were not given the title of "Allah's vicegerent", likewise, human beings were not distinguished as "Allah's deputy" on account of their knowledge and discernment. The verses of the Holy Quran are witness to this equity.

(5) It also indicates that abundance of knowledge is superior to abundance of worship and the status of a scholar is quite loftier than that of devotee. So, this is why, for the expression and proclamation of Adam's learning excellence, perfection and high degrees, and for the admission and recognition thereof, Allah Almighty commanded the angels to fall themselves prostrate before Adam عليه السلام. As all the angels carried out Allah's commandment and prostrated themselves before Adam, so, they attained Allah's nearness and love. Since Satan became a victim of his vicious pride, he did not comply with the Divine orders i.e. did not prostrate himself before Adam عليه السلام, he was rejected and cast off by Allah Almighty and fell in such a deep

ditch of misfortune and paltriness from where he will never come out till the Doomsday. He is execrable who will be cursed in both the worlds forever. He, seized by the Divine wrath and indignation, merits the torment of hell fire perpetually.

(6) It also shows that in order to test someone's knowledge and to estimate its deficiency or sufficiency, the method of examination which is prevalent today is an old way of Allah. Allah (The wise), in order to prove the knowledge of the angels to be less than that of Adam عليه السلام, gave an examination. The angels failed but Adam عليه السلام stood the test.

(7) Satan looked scornfully at the clay idol of Adam عليه السلام, showed arrogance and pride by calling himself fiery creation and declined to prostrate himself before Adam عليه السلام. In fact, what made Satan disobedient, was his pride. The lesson of righteousness that we can derive from it is that, pride is that ugly thing which puts men of high ranks into abysmal pitfalls of humiliation and torment. It even sometimes leads to infidelity and when along with pride, one harbours the ill will of disrespect and contempt for Allah's beloved ones, then no [redacted] can capture the height of one's wickedness, depravity and untold viciousness. In this connection, Satan is unquestionably accursed. Therefore, people who disdain holy men and boast of their prayers, do they not in this age, deserve to be called Satan?

Allah knows.

3. A list of (different types of) knowledge of Adam

What sorts of knowledge and information and about which and how many things, were bestowed on Adam by All-knowing Allah through revelation in the twinkling of an eye, by dint of which Adam was raised to such a lofty rank of learning that the class of angels had to prostrate themselves before Adam in recognition of his (Adam's) dignity of knowledge and glory of discernment and power, A list of those sciences can be found in the world renowned commentary of the Quran "Roohul Biyan" by a famous saint Hazrat Allama sheikh Ismail Haqqi. Its translation reads:

Allah Almighty taught Adam the names of all the things in all languages, and the names of all the angels and of all the children of Adam (i.e. whole mankind), names of animals, plants, birds, stones, villages, cities, trades, eatables and blessings of paradise and names of each and everything, even the names of cup and glass. According to a Hadith, Allah (The Omniscient) taught Adam seven lac languages.

(Ruhul Biyan, Vol.1, Pg. 100)

The above-mentioned list of different kinds of knowledge bestowed on Adam has been abridged and presented by the Holy Quran in its miraculously comprehensive style. As the Holy Lord says:

And He (The Exalted) taught Adam names of all the things.

Lesson of Guidance

Just imagine to see this huge list of the treasures of knowledge of Adam ﷺ that if his (Adam's) rank of knowledge is so lofty, what will be the dignity and loftiness of the untold abundance and vastness of knowledge of Adam's ﷺ leader and the chief of all mankind, i.e. our beloved Prophet Muhammad ﷺ? I aver emphatically that Adam's knowledge in proportion to that of our Holy Prophet Muhammad ﷺ is as humble [illegible] a drop out of ocean or a particle of soil out of the whole earth. Allah-o-Akbar! How incomparable is the knowledge of Adam to the knowledge of Muhammad ﷺ.

4. What was Satan and what he became.

'Iblees' who is called Satan, was not angel but was a genie who was made of fire. But he lived among angels and was blessed with Allah's closeness and high ranks of dignity and piety. Hazrat Ka'ab Ahbar ﷺ reports that 'Iblees' (Satan) remained treasurer of the paradise for four thousand years; he remained [illegible] companion of angels for eighty thousand years; for forty thousand years he preached sermons to the angels; for thirty thousand years he remained chief of the (Allah's) favourites; for [illegible] thousand years he remained chief of angels, for fourteen thousand years he kept on circumambulating the heaven. His name was 'Aabid' (a worshipper) on the first heaven, on the second heaven his name was 'Zahid' (a devotee), on the third heaven, 'Aarif' (one having knowledge), [illegible] the fourth, 'Wali' (a friend, [illegible] saint), on the fifth, 'Taqi'(pious), on the sixth, 'Khazin' (a treasurer), on the

seventh, 'Azazeel' (a fallen angel, Satan) and on the Tablet of destinies his name was 'Iblees' (Devil, Satan). He was unaware of his doom and ignorant of his end.

(Savi, Vol.1 Pg. 22, Jamal Vol.1, Pg. 44).

But when Allah Almighty commanded him (Satan) to fall himself prostrate before Adam ﷺ, he disregarded orders of Almighty Lord. Instead, He despised Adam ﷺ and became proud and arrogant. For this very sin he was punished and anathematized by Allah (The Supreme Being). Allah Almighty declared him and his followers to be deserving of hell-fire. As the Holy Quran says:

Allah said: "What prevented you from prostrating when I commanded you?" He (Satan) said: "I am better than he (Adam). You created me of fire and You created him of dust." (Allah) said: "Then descend from here (paradise). It is not for you to be conceited here, so go forth, surely, you are of those degraded." He (Satan) said: "Give me respite till the Day when they are lifted (from the dead)." Allah said: "Lo! You are reprieved." He (Satan) said: "Now, because You have led me astray, verily, I shall lie in wait for them on Your right path. Then I shall approach them from before them and from behind them and from their right hands and from their left hands, and You will not find most of them grateful (to You)." He (Allah) said: "Go away from here, fallen, banished. And those who will follow you, surely, I will fill hell with all of you."

(Al-A'raf, Ruku 2)

This wonderful episode of the Holy Quran is full of clear admonitions and counsels. That is why Allah Almighty has given an account of this incident on seven places in different words and in different modes of exposition, i.e. there is a mention of this heart shaking incident in chapters Al-Baqra, A'raf, Hijr, Bani Izrail, K'haf, Ta' ha and Sau'd. These facts impart us following lesson:

(1) The major lesson in it is that one must never at all be proud of one's prayers and good deeds. In the same way, a sinner must never be hopeless about his salvation for what one's doom and end will be, common people are ignorant of that. Deliverance and safety, in fact, depend upon good ending. Even the greatest worshipper will have his abode in hell if he does not have a good end. Conversely, if a great sinner has a good end, he will reside in paradise. Just see! How great a worshipper was Satan and how much a favorite of Allah Almighty he was, and what high ranks and degrees were bestowed on him? But what was his end? All his prayers were ruined and wasted and he was execrated in both the worlds and declared worthy of hell-fire. He was puffed up over his prayers and dignified position but he was quite uniformed about his doom. According to a Hadith, a man goes on perpetrating sins like people belonging to hell, whereas, he enters paradise. Similarly, a person performs good deeds all through his life but enters hell. Actions depend on end.

(Mishkat, Vol.1, Pg. 20, Chapter: Eman Bil-Qadr)

May Allah bless every Muslim with auspiciousness of the good ending and save from [redacted] bad end. (Ameen) Allah knows.

(2) It is also clear from this that whether learned or ignorant, pious or sinner, everyone ought to be cautious about the temptation of the devil and must evade his assaults. For the devil took it on himself and declared before His Divine Majesty that he will keep distracting human beings from the right path by coming upon them from before and behind them and from their left and right sides and will prevent them from being obliged to Allah (The Supreme Lord).

(3) The Satan gave out that he will set upon men from four sides (i.e. front, back, right and left). It means he will never approach them from overhead and from under, and from these two sides he will never allure humans. So, if someone happens to observe a particular luminance or any other queer thing appearing overhead or underneath him, he must know that it is not trick of Satan nor any temptation from him rather, knowing it auspicious, should heed it and hope for good and betterment from the Holy Lord. Allah knows.

5. Torment of Plague [redacted] the children of Israil.

When in the plain of "Tayya" the children of Israil expressed their desire that they would eat corn and vegetable growing on land, Moses [redacted] counselled them that they should not give up eating 'Manna' (a refined and

delicious heavenly food) for the cheap and petty foods like wheat, pulses and vegetables. But when the children of Israil insisted upon that, Allah Almighty bade them to leave the plain of "Tayya" and enter the city of Jerusalem and eat these foods of their liking without hindrance. Then Allah Almighty commanded them to enter Jerusalem with a stoop showing utmost respect and reverence, and while entering pray like this : O Allah! Forgive our sins. And We will forgive your sins. But the children of Israil who were accustomed to transgression, wickedness and disobedience to Allah, on reaching near Jerusalem, at once, had their habit of vice excited, and instead of walking in with a stoop, entered trailing on their hips and instead of praying for pardon, entered saying "a grain in a spike" mocking at and deriding Allah's orders. On account of this disobedience and making fun of Allah's edict, Allah's wrath descended upon them in the form of pestilence, and suddenly, plague broke out among those people and in an hour seventy thousand children of Israil were killed out of pain and affliction tossing like fish.

(Savi, Vol.1 Pg. 31, Jalalin)

Plague

There is a fatal contagious disease which is called "Plague" by the doctors. In this disease there appear swellings of the size of a kernel of mango on the neck, armpits and bowers of thighs. These swellings cause severe pain and unbearable inflammation. Fever is caused, eyes become red and burn like flames, and the patient, tossing with the severity of pain, anxiety and restlessness, soon dies. Most of the population of the colony where it

breaks out, is killed, and destruction and panic prevail everywhere.

Allah Almighty mentions this event of the children of Israil in the following words in the Holy Quran: 'And when we said: Enter this colony (Jerusalem) and therein eat whatever you like without hindrance, and step in through the gate stoopingly and say: forgive our sins' , and We shall pardon your doings, the transgressors altered what we had told them. So, We sent down plague from the heaven on account of their transgression and disobedience. (Baqra, Ruku 6)

Lesson of Guidance

This event indicates how dreadful and horrible is the consequence of deriding and mocking at the Allah's command, and the torment in hereafter is there after all. In this very world even, Allah's fury descends in the form of a torture which destroys and kills people and lay the colonies waste. (May Allah save us from that)

Advantage of Plague

Plague was a disaster for the children of Israil but for this best Umma i.e. followers of the last Messenger of Allah Almighty, Muhammad ﷺ, this torment is a blessing. (in disguise). For according to a Hadith, (saying of the Holy Prophet, ﷺ), one who dies of plague, falls martyr.

(Savi, Vol.1 Pg. 32)

In fact, the place where pestilence spreads, should not be visited and, if this epidemic breaks out in one's own

colony, one should not migrate to another place but stay in one's own locality trusting Allah (The Exalted) and displaying patience. If one dies of it, one will be a martyre. Conversely, if one deserts one's colony for the fear of plague, one will be as big a sinner as the one who flees from the battlefield on the day of a holy war. Therefore, one should not leave the place at all, rather, should stay there patiently, Allah Almighty has promised reward for that.

Allah knows.

6. Safa and Marwa

These two short hills are quite near the sanctuary of the Holy Ka'ba. Now a days, due to the presence of tall buildings and elevated roads, and for the construction of a roof between these two hills and alterations in these constructions, these hills have a height in name only. By climbing and moving about these hills, Bibi Hajra عليها السلام desired and looked for water when Hazrat Ismail عليه السلام was an infant and he had become unquiet with the acuteness of thirst. That is why these two hills have been regarded as sacred since the ancient times and the honorable pilgrims climbed these hills and with a feeling of reverence and faith, circumambulated and prayed.

But during the age of ignorance, there was a man whose name was "Assap" and a woman whose [redacted] "Naila" These two depraved committed adultery inside the Holy Ka'ba. Allah's wrath fell upon them and they were metamorphosed into stony statues and idols. Then the idol

worshippers of that age of ignorance shifted these two statues from the Holy Ka'ba and placed up on the hills of Safa and Marwa and began to worship them. Afterwards, when Islam spread in Arab, the Muslims began to consider it sin to climb these two hills because of the presence of these statues. At that time Allah Almighty gave forth His command in the Holy Quran that there was nothing wrong with the circuit of Safa and Marwa and beholding these idols. Rather, during these two worships of "Hajj and Umra" (The holy pilgrimages), the circuit of Safa and Marwa was declared necessary.

(Savi, Vol.1, Pg. 65)

On the day of conquest of Makkah, the Holy Prophet ﷺ demolished and destroyed these idols of "Assaf and Naila" on these two hills and according to the previous custom declared these hills to be sacred and respectable and made the circumambulation of them (the two hills) compulsory.

As the Holy Quran puts it: "Undoubtedly, Safa and Marwa (the hills) are among the signs of Allah. It is no sin for the one who is on pilgrimage to the House (of Allah) or performs 'Umrah' to go around them. And he who does good of his own accord, (for him) verily! Allah is Responsive, Aware."

(Al-Baqra, Ruku 19)

Lesson of Guidance

Hazrat Hajra ran in search of water on these two hills of Safa and Marwa. Hajra رضی اللہ عنہا who was wife of Prophet Ibrahim علیہ السلام and mother of Prophet Ismail علیہ السلام, just

for falling her feet on these hills, the two got that much respect and dignity, that they became a sacred monument of Hajra and thus were honoured and dignified. These two hills became accepted and venerable places for circuit and strife (Sae').It imparts a lesson of guidance that if favourite men and women of Allah bear ■ special relation with a place, that place becomes dignified and venerated one, and for every Muslim it is worthy of respect and reverence. Otherwise, in the Holy City of Makkah, there are many hills and many great and small mountains. But the sanctity and dignity that are attributed to the small hills of Safa and Marwa, are not available to any other mountain. What reason for this reverence can be other than this that these two hills are a memorial of the blessed endeavour of a favorite woman of Allah Almighty.

The green dome (The Holy Mausoleum) of our Prophet ﷺ, graves of saints, worship places of these people and other sacred places should be estimated from this that all these places are sacred, holy, respectable and highly esteemed ones because of the connection of the beloved and favourites of Allah Almighty with them. The respect and honour of all these places brings about Allah's pleasure and the disrespect and derision thereof, brings about wrath and indignation of the Almighty Lord. So, the people who show disrespect to the green Mausoleum of the Prophet Muhammad ﷺ and graves of saints and make evil designs to demolish them, should seek light of righteousness and guidance from these stars of reality and being penitent over their wretchedness and misfortunes, ought to tread the straight path (of piety) resolutely. May

Allah (The Exalted) bestow the light of righteousness on us due to His beloved Prophet ﷺ and make us follow the right path. (Ameen)

7. Seventy Men were revived after death

When Moses ﷺ went to the 'Mountain' 'Tur' for forty days, "Samri", a hypocrite, melted silver and gold and cast them into the statue of a calf. Then he put the dust of the hoof of the horse of Jibrail into the mouth of the calf. The calf became alive and began to speak. Then "Samri" started making the following speech in the public gathering: "O children of Israil! Moses ﷺ has departed to talk to Allah Almighty on the Mountain "Tur". But God Himself has come to us and signalling towards the calf he said, 'it is that's God'. Samri made such a misleading speech that the children of Israil believed in the calf's being God and they started to adore it. When Moses ﷺ returned from "Tur", he became very angry to see the children of Israil worshipping the calf. Then raged with fury, he broke and ruined the calf. Then Allah (The Holy Lord) revealed His command that those who did not worship the calf, should kill those who did. So, seventy thousand worshippers of the calf were killed. Again, Allah Almighty enjoined Moses ﷺ to choose seventy men and take them to the Mountain "Tur" and all these people should beg pardon on behalf of the adorers of the calf and pray for their sins to be forgiven. Moses ﷺ selected seventy best men and led them to the Mountain 'Tur' and when they began to beg pardon and crave mercy, Allah Almighty spoke:

"O children of Israil! Only I am Allah, no one except I is your Diety. I alone liberated you from the oppression of Pharaoh and saved you people. So, you people worship Me alone and adore no one save Me."

Listening to this conversation of Allah Almighty these seventy men spoke with one voice to Moses ﷺ and said: "O Moses! ﷺ we shall not at all believe you unless we see Allah Almighty before us. These men importuned and asked Moses ﷺ to show them the sight of the Holy Lord, otherwise, they would not believe it to be Allah's saying." Moses ﷺ admonished them excessively. But these wicked and disobedient people kept on demanding stubbornly to this degree that Almighty Lord expressed His wrath so that an angel came and he uttered such a horrible scream that hearts of the people cracked out of fright and these seventy men were killed. Then Moses ﷺ conversed a little with the Holy Lord and prayed for these people to be alive again and they became.

(Savi , Vol.1, Pg.30).

And when you (children of Israil) said: "O Moses! We will not believe you till we see Allah manifestly and when you were gazing, a lightening seized you. Then we revived you after your death that you be grateful."

(Al-Baqra, Ruku 6).

The Lesson of Righteousness

(1) This event gives us a lesson that it is very dangerous not to believe in what one's Prophet says and to be obstinate. Then bringing seventy dead men back to

life was a manifestation and proclamation of the Divine power so that people should have faith that on the Day of Resurrection, Allah Almighty will revive all dead human beings.

(2) It also tells us that it was the rule of the "Shariah" of Moses ﷺ to kill the one who committed the sin of associating partner with Allah Almighty and then the virtuous people of the nation prayed for their redemption and forgiveness, and thus, penitence of these pagans was accepted. But the 'Shariah' of the last Prophet of Allah i.e. our Holy Prophet Muhammad ﷺ is a convenient one, therefore, according to it, (this Shariah) it is enough for the wrongdoer, even if he perpetrates the sin of associating partner with Allah (i.e. paganism or Heathenism), to repent genuinely and be ashamed before the Almighty Lord and make humble entreaty to Allah for his salvation along with making a firm resolve not to commit that sin again. In this way, Allah Almighty will forgive him. The sinner will not be put to death for accepting his repentance.

(3) Allah be glorified! It is due to the favour of the "Prophet of Mercy for the worlds" ﷺ that as he ﷺ is extremely compassionate, merciful and kind to his followers, so is the Almighty Lord to his Ummah. (untold salutations and blessing of Allah be upon him and his descendants and companions).

8. A Historical Debate

It is a debate between 'Namrud' and Ibrahim the account of which is mentioned in the Glorious Quran.

Who [redacted] 'Namrud'?

'Namrud' was [redacted] king of pomp and vanity. He first of all put the crown of sovereignty on his own head. He was born of adultery and was illegitimate as his mother had committed adultery. The husband of 'Namrud's mother was actually impotent and she was threatened that if no heir was born, the monarchy would cease to be. But the adulterine ('Namrud') when grew young, became very prosperous and [redacted] great king. It is a well-known fact that the rule of the whole world came in the hands of only four persons out of whom two were believers and two were unbelievers. 'Solomon' and 'Zulqurnain' were believers and 'Namrud' and 'Bakht Nassaria' were nonbelievers. 'Namrud' had enforced a law throughout his domain that all eatables could only be in his custody and only those people would get these things who accepted him ('Namrud') as their Lord (acknowledged his divinity). When once 'Ibrahim' went to his court for obtaining grain, that wretch said: "Own me [redacted] your Lord! Only then I will give you grain," Ibrahim [redacted] proclaimed openly before the courtiers that he (Namrud) [redacted] a liar and he himself (Ibrahim), was the worshipper of one God (Allah) Who alone is worthy of worshipping. On hearing this, 'Namrud' was beside himself with anger and he turned Ibrahim [redacted] out of his court and did not give even a single grain. He-Ibrahim and some of His followers, who were believers,

were about to die of the acuteness of hunger. At that time Ibrahim took ■ sack and went near a mound where he filled the sack with sand and came back. Then he prayed to the Holy Lord and the sand turned into flour and he fed his companion and himself. Then the enmity of 'Namrud' aggravated to such degree that he (Namrud) cast him into the fire. But that fire became a garden for him and he came out of that fire safely and publicly proclaimed the falsehood of "Namrud" and oneness of Allah Almighty Who alone is worth-worshipping. Being utterly sick of the truth proclaimed by Ibrahim , one day, "Namrud" called him in his court and the following debate began.

(Savi, Vol.1, Pg.109, Jamal, Vol.1, Pg. 210)

Namrud: "O Ibrahim! Who is your God Whose worship you are preaching?"

Ibrahim: "My Lord is He Who gives life and causes people to die."

Namrud: "I can also do it. So, at that time he called upon two prisoners to his court from the jail; one had been pronounced a death sentence and the second had been released. "Namrud" released the one who was to be hanged and hanged the innocent and said: See! I gave life to dead and put the living to death."

Ibrahim got an understanding that 'Namrud' was ■ big blockheaded and quite foolish who had got such an understanding of the meaning of 'giving life and causing

someone to die.' Therefore, He عليه السلام adduced another clear reason. As he عليه السلام said:

<u>Ibrahim:</u> عليه السلام: "O 'Namrud'! My Lord is He Who causes the sun to rise in the East. If you are God, cause the sun to rise in the West." 'Namrud' was confounded and astonished to hear that and could say nothing. In this way, this debate came to a close and Ibrahim عليه السلام coming out victorious in this debate, left the court and began to preach the oneness of Allah openly. In the Holy Quran, an account of this debate has been given in the following words: "See you not him who had an argument with Ibrahim about his Lord, for Allah had given him the kingdom. When Ibrahim عليه السلام said: My Lord is He Who gives life and causes death, he answered. I give life and cause death. Ibrahim said: Verily! Allah cause the sun to rise in the East, so you cause it to rise in the West. Hearing this, the disbeliever was put out of countenance. And Allah does not guide the wrongdoing folk."

<u>**Lesson of Guidance**</u>

This episode impart the following lesson to us:

(1) Ibrahim [redacted] stood firmly to the proclamation of oneness of Allah Almighty. Neither did he become afraid of countless forces of 'Namrud' nor did he get terrified by his (Namrud's) highhandedness. Rather, when that tyrant got him thrown into the fire, even at that time his firm feet did not tremble at the least and he [redacted] continuously raised the slogans of oneness of Allah and then that cruel, excommunicated Ibrahim عليه السلام. Even on that

he did not stagger ■ little and his steadfastness remained intact. He again challenged Ibrahim for another debate and summoned him to come to the royal court, so as to terrify him and render him awe-struck with the royal pageantry and stateliness. But he-Ibrahim, undauntedly accepted this challenge and reached the court where he presented such ■ strong and crushing reason that 'Namrud' was confounded and dumb-struck. This truth was illuminated before the whole assembly of the court that "Truth has come and falsehood has vanished away. Verily! falsehood is ever bound to vanish." At last, the truthfulness and genuineness of Ibrahim prevailed and 'Namrud' was killed by ■ base creature, the mosquito. From this superb precedent of Ibrahim, the preachers of truth should receive a precept that they ought to hold out upto the last breath in the face of the worshippers of falsehood, regardless of every kind of fear and pain and must have faith that Divine Succour will come to their rescue and eventually, they will come out victorious. Falsehood will surely be helpless and deprived and will perish ■ well.

(2) The worshippers of truth should also have ■ firm belief and conviction that Allah Almighty will provide them sustenance invisibly for when the cruel 'Namrud' refused to give grain to Ibrahim and they-Ibrahim and his followers __ could not find even ■ single grain throughout the country, Allah (The Exalted) turned the sand and soil into flour and the truthfulness of this doctrine of Islam became manifest that Verily! Allah is He Who sustains, the Possessor of might and strength.

Anyhow, this way of thought and action of Ibrahim, and this precedent of his is [redacted] guiding torch for the preachers and worshippers of the truth and the fact is that whoever will follow him, will surely succeed. It is that reality which is more illuminated and brighter than the sun. Allah be glorified! How reality enlightening is the following verse:

"Faith like that of Ibrahim can turn fire into [redacted] garden."

9. There will Ever Be Enmity Among Human Beings

Adam and Eve lived quite comfortably and peacefully in Paradise. Allah Almighty enjoined them to eat their fill, whichever fruit they liked from paradise without hindrance, but the fruit of only one tree was prohibited even to go near. That tree was of either wheat or grape etc. So, both of them-Adam and Eve, avoided that tree for a very long time. But their enemy, Satan, always lay in ambush. At last, one day he (Satan) did give them temptation and then said on oath: "I [redacted] your well-wisher. The tree of which fruit Allah Almighty has forbidden you to eat, is the tree of paradise i.e. whoever will eat its fruit, will never be expelled from paradise. First Eve fell a victim to this temptation and then she also made Adam [redacted] willing and he [redacted] suddenly and unintentionally ate the fruit of that tree. He considered through "self-effort"_ Ijtihad (thinking of solution to a problem by oneself in 'Din') that prohibition of "eating the fruit of the forbidden tree" was not unlawful (Haram), but was "Tanzihi" (allowed but not to be done willingly)

Otherwise, being a Prophet, Adam ﷺ would never at all eat the fruit of the forbidden tree, for a Prophet is always innocent. However, Adam ﷺ committed "Ijtihadi" mistake in this connection and "Ijtihadi" guilt is not a sin. (Khaza-inul Irfan, Pg.12).

But as Adam ﷺ was a great favourite of Allah and was attaining high ranks, therefore, on committing this "Ijtihadi" mistake, was lowered to the earth. At once, their heavenly dresses were removed from their bodies and dropped down and they began to cover their privities with the leaves of paradise. Allah (The Exalted) dictated them to get down from paradise to the earth. At that time, Allah Almighty told two important things to Adam ﷺ: "Firstly, among your children, some will be enemies of some other, and enmity among human beings will go on. Secondly, you shall stay there on the earth for the whole of your life, then shall return to us." As Allah Almighty mentions in the Glorious Quran: "But Satan caused them to slip from there and drove them away from the (happy) state they were in, and We said: "Fall down, one of you a foe of the other. There shall be for you an abode on earth and provision for a time."

(Al-Baqra, Ruku 4).

Lesson of Guidance

We get an understanding and lesson from the saying of the Holy Lord that the hostilities and enmities based [illegible] different reasons among the human beings, will never come to an end. Do your best to eradicate the enmity among people but as it is divinely directed,

therefore, it cannot be put to an end. Sometimes, there will be enmity between two countries; sometimes, between a labourer and a capitalist; sometimes, enmity between the rich and the poor will be intensified and sometimes religious and lingual enmity will bring disastrous change. Sometimes, cultural and civilizational disputes will give rise to animosity and sometimes, hatred between the believers and disbelievers will cause destruction.

In short, the mutual animosity of humans will be the order of the day. Therefore, people need not be grieved and sad over that, nor is there any use of worrying about and devising ways to check this tendency. As the enmity between light and darkness, of fire and water, of heat and cold will never end, similarly, hostility among people can never end. Because Allah (The Possessor of Might and Majesty) had said: "One of you a foe of other". Prior to man's coming in the world, this hostility and opposition are natural and instinctive and are by Allah's command and will. Who is then that can cause this enmity to an end? Allah knows.

10. How was the Repentance of Adam [redacted] accepted?

Adam ؑ, after coming down on the earth, did not raise his head and look up towards the sky out of penitence and wept [redacted] and on. There is a tradition that if the tears of all the human beings are counted, they will not be as many [redacted] those shed by Daud ؑ out of Allah's fear, and if the tears of all human beings together with

those of Daud عليه السلام are counted, the number of tears shed by Adam عليه السلام will be greater.

(Savi, Pg. 45, Vol.1).

According to some of the traditions, he (Adam عليه السلام), invocated Allah Almighty in the following words: "O Allah (The Exalted)! I hymn Your praise and purity, blessed is Your name and exalted is Your grandeur and no one save You is Diety. I extorted myself, You pardon me for no one save You can pardon sins."

(Jamal, Vol.1, Pg.43).

According to another tradition, he عليه السلام, invoked Almighty Lord thus: He said: "O Lord! We have wronged ourselves. If You forgive us not and have not pity on us, surely we are of the loss!"

(Jalalin).

But Hakim, Tibrani, Abu Naeem and Behiqi have related a tradition by Ali رضي الله عنه that when Allah's wrath fell upon Adam عليه السلام, he (Adam) wondered about his repentance. Suddenly, in that state of perplexity, he remembered that at the time of his (Adam's) creation when he (Adam عليه السلام) looked up at the sky, he witnessed written there was: "No one except Allah is worth-worshipping and Muhammad ﷺ is his Prophet." At that very moment, Adam عليه السلام had realised that the rank which Muhammad ﷺ was attaining in Allah's court, that was not available to anyone else and his-Muhammad's ﷺ name was written on the heaven along with Allah's. Therefore, in his prayer along with, "O our Lord! We did wrong to

ourselves", Adam ؑ said: "Owing to Your endeared bondsman, Muhammad ﷺ, I apologize for my sins. Another tradition by Ibne Manzar says: "O Allah! Owing to the dignity and grandeur of Your bondsman, Muhammad ﷺ and for his-Muhammad's ﷺ sake, I implore you to pardon my sins." As soon as Adam ؑ prayed so, Allah (The Exalted), forgave him and accepted his penitence.

(Khaza-inul-Irfan, Pg.12)

Allah Almighty says in the Holy Quran: "Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful.

(Al-Baqra, Ruku 4)

Lesson of Guidance

This episode throws light on the following points to be considered:

(i) It is evident from this episode that it is rightful to pray to Allah Almighty by means of His favourites and is practice of Adam ؑ.

(ii) Adam's repentance was accepted on the tenth of 'Moharram'. While leaving the paradise, along with other blessings, he [redacted] was also made to forget Arabic language and instead, [redacted] made to speak 'Siryani' language. But after his repentance was accepted, Arabic language was again bestowed on him.

(Khaza-inul-Irfan, Pg.12)

(iii) As Adam's [redacted] guilt was "Ijtihadi" and "Ijtihadi" mistake is not [redacted] sin so, whoever calls Adam ؑ a

sinner or wrongdoer, he will be ■ disbeliever for disgracing a Prophet. Allah Almighty, the Master and the Lord, may treat His favourite fellow in Whatever way He (The Exalted) likes and it will surely bring him respect, but no one else has the authority to disrespect him عليه السلام making Allah's words given in the Holy Quran ■ reason for that. Allah Almighty has commanded us to show respect and reverence to the Holy Prophets and to obey and follow them as well. So, it is binding on us all to consider the honour and respect of Adam and all other Prophets عليهم السلام compulsory for us and never to utter a derogatory word for these favourites of Almighty Lord thereby bringing down their dignity. Allah knows.

11. Companions of Jesus عليه السلام

These twelve "Companions" of Jesus عليه السلام after believing in him عليه السلام, pronounced their embracement of Islam and then remained prepared every moment for the assistance and support of Jesus عليه السلام. Who were these people? And why were they entitled disciples? And in what respect of meaning?

In this connection, the writer of Tafseer "Jamal" says that the word "Hawari" (disciples) is derived from "Hoor" which means whiteness. As the clothes of these people were very much white and neat, and their hearts and intentions were also sublime, so, on this basis they began to be called "Hoori" (Whites). Some commentators say that since these people adopted the profession of

washing clothes in search of legitimate earnings, so were they called "Hawari". There is another saying that all these people belonged to the Royal family and wore very neat and white clothes, therefore, people began to call them "Hawari". Jesus عليه السلام had [redacted] cup which he عليه السلام used for eating food. It never remained empty. Someone informed the king about it and he (the king) called him-Jesus عليه السلام, in his court and asked who he was. He (Jesus عليه السلام) replied: "I am Jesus, son of "Mary" and [redacted] servant and apostle of Allah." The king was impressed by his (Jesus') personality and miracles and he embraced faith. He also abandoned the crown and throne of his domain and began living in the service of Jesus along with his kith and kin. Since this Royal family was very well-to-do, so, all these people came to be known as "Hawari" by title. There is another saying that a group of fishermen used to hunt fish. Jesus عليه السلام went to those people and said: "You people hunt fish, if you get prepared to follow me, you will start hunting men and honoring them with eternal life." These people asked for [redacted] miracle. At that time, a hunter of fish, "Shamoon" by name, was having his net thrown into the river. But even after the whole night had passed, not even a single fish was caught into the net. Then he-Jesus [redacted] asked him to throw the net. As soon [redacted] he threw the net into the river, in a moment, so many fish were caught into it that the boatsmen could not lift it. So, the net [redacted] lifted with the help of two boats and both the boats [redacted] filled with fish. The boatsmen who were twelve in number, on seeing this miracle, confessed faith and [redacted] converted to Muslims. The title "Hawari" is of these people.

Some of the savants say that twelve men believed in Jesus عليه السلام and on the basis of the perfect faith and excellence of intention of these people, they had got a dignity that whenever they were hungry, they would say: "O Jesus! عليه السلام we are hungry." Jesus عليه السلام would throw his hand on the ground and two breads would come out of the earth and go into their hands. And when these people felt thirsty, they would cry out for assistance and Jesus عليه السلام would again throw his hand on the earth, and these people would get quite sweet and cool water. One day, they asked Jesus عليه السلام: "Who is superior among us__ the believers?" Jesus عليه السلام said: "Who ever will earn his living by manual work, he will be superior." On hearing, this the twelve men adopted the profession of washing clothes. Since these people washed the clothes and rendered them white, therefore, they used to be called (fellows) 'Hawaris'.

There is still another saying; the mother of Jesus عليه السلام got him employed with dyer. One day, the dyer marked different clothes and asking him to dye them differently, went out. He عليه السلام put all these clothes into the container of single coloured water. The dyer said in confusion: "Why had you given one colour to all clothes, whereas I had marked the clothes to be given different colours?" He-Jesus عليه السلام said: "O clothes! By the command of Allah Almighty be of the same colours as he (the dyer) wished." So, from that very container, clothes of red, green, yellow and all other colours began to come out according to the need and wish of the dyer. Observing this miracle of Jesus عليه السلام, all the onlookers who were dressed in white clothes

and whose number was twelve, embraced faith and were called "Hawari"

Imam Qaffal عليه الرحمة الله has said: "Might be some of these "Hawaris" were kings and the others fishermen, washermen and dyers." Since all of them were sincere devotees of Jesus, their hearts and intentions therein, were also clean. On this basis, these chaste and pure-hearted people were given the dignified title of "Hawaris", as the meaning of "Hawari" is "a sincere friend".

(Jamal Vol.1, Pg.279, Khazan, Vol.1, Pg.354)

However, in the Holy Quran, Allah Almighty says about disciples:

"But when Jesus became aware of their disbelief he said: who will be my helper in the cause of Allah? The disciples said" we will be Allah's helper. We believe in Allah and bear you witness that we have surrendered (to Him)."

(Ale-Imran, Ruku 5)

At another place in the Glorious Quran, says Almighty Lord: "And when I inspired the disciples (saying): Believe in Me and in My messenger, they said: [redacted] believe and bear witness that we have surrendered (to You)."

(Al-Maida, Ruku XV)

Lesson of Guidance

Although the disciples of Jesus were twelve in number yet, in the face of the Jews, they firmly and steadfastly stayed to help and support Jesus. It also

imparts a lesson of steadfastness to every Muslim in the matter of religion.

Such type of sincere friends and particularly devoted companions are bestowed on every messenger by Allah Almighty. As the Holy Prophet Muhammad ﷺ said on the eve of Battle of "Khandak" (ditch dug by the Muslims during this war): "Every messenger has been having disciples and my disciple in Zubair."

(Mishkat, Vol.2, Pg.565)

And Hazrat Qatada ﷺ reports that twelve companions of the Holy Prophet ﷺ are his ﷺ "disciples" whose names are:

(1) Abu Bakar

(2) Umer

(3) Usman

(4) Ali

(5) Hamza

(6) Jafar

(7) Abu Ubaida Bin Al-Jarah

(8) Usman Bin Maz'oon

(9) Abdur-Rehman Bin Auf

(10) Sa'd bin Abi Waqqas

(11) Talha Bin Ubaidullah and

(12) Zubair Bin Al- Awam ؓ. These sincere devotees made ■ peerless record of the help and support to the Holy Prophet ﷺ (Ma'alamul – Tanzil Baghvi, Vol.1, Pg. 353)

12. The Crusaders against Apostates

During the blessed life of the Holy Prophet ﷺ and after his departure, many people were to renounce Islam and the security of Islam was going to be at a stake. But the Holy Quran had informed invisibly and foretold years ago that at that frightful and dangerous time, Allah Almighty would raise ■ people who would protect Islam and would also be having such six attributes as would be ■ fountain-head of all wordly and after life virtues and excellencies. These six attributes would be signs and marks of distinction of these protectors of Islam. These six attributes are:

(i) They will be beloveds of Allah.

(ii) They will love Allah Almighty.

(iii) They will be very kind to the believers.

(iv) They will be very strict towards disbelievers.

(v) They will fight in the way of Allah.

(vi) They will not be frightened by the reproach of a reproacher.

The writer of Tafseer "Jamal" has written with reference to "Tafseer Kash'af" that eleven tribes of Arab, after embracing Islam, deviated and became renegades.

Three tribes abandoned Islam during the very presence (life) of the Holy Prophet ﷺ, seven tribes denounced Islam during the reign of the first Caliph Abu Bakkar Siddique رضی اللہ عنہ and one tribe became apostate during the reign of Commander of the Believers, Umar Farooq رضی اللہ عنہ. But these eleven tribes despite making their best efforts could not harm Islam in the least. Rather, by means of sacrificial fights of the warriors of Islam, these apostates were ruined and destroyed. The flag of Islam was raised up and up continuously and the word of the Glorious Quran and the information of the invisible proved to be absolutely right.

Three Apostate Tribes of the Age of Apostleship

(i) The leader of the tribe "Bani Madlaj" was "Aswad Ansi" who was known by the title "Zul-Himar" The Holy Prophet Muhammad ﷺ sent a command to the chiefs of Yemen and Moaz Bin Jabal رضی اللہ عنہ to fight against the apostates. So, "Aswad Ansi" was killed by Fairoz Delmi and Aswad's group was scattered. This good news was given to the Holy Prophet ﷺ while he ﷺ lay sick on bed that "Aswad" had been killed. The very next day the Holy Prophet ﷺ departed.

(ii) The chief of the tribe "Banu Hanifa" was "Maslima Kazzab" (a liar). Abu Bakar رضی اللہ عنہ fought against "Masilma Kazzab" and he (Kazzab) was killed by Hazrat Wahshi رضی اللہ عنہ. Some of the people of Kazzab's group were put to death and the rest entered Islam again.

(iii) "Talha bin Khawailad" was the chief of the tribe "Banu Asad". The Holy Prophet ﷺ sent Khalid Bin Waleed ؓ to confront him (Talha). After being defeated, Talha bin Khawailad absconded to Syria. But he again embraced Islam and remained steadfast till his last breath. Some of his army was killed and the rest repented and again became Muslims.

Seven Renegade Tribes of the Reign of Abu Bakar Siddique ؓ

(i) Tribe "Fazzara" of which chief was "Uyinah Bin Hisn Fazzari.

(ii) Tribe "Ghatfan", whose leader was "Qara Bin Salma Qashiri".

(iii) Tribe "Banu Sulim", whose chief was "Faja't Bin Yalil".

(iv) Tribe "Bani Yarbu", whose chief was "Malik Bin Burida".

(v) Tribe "Banu Tamim" whose leader was "Sajah Binte' Manzar" a lady who had married "Musilma Kazzab".

(vi) Tribe "Kinda", who were followers of "Ash-ath Bin Qais".

(vii) Tribe "Banu Bakkar", who were followers of "Khatmi Bin Yazid".

The Commander of the Believers, Abu Bakar Siddique ؓ fought [redacted] bloody war against these apostate tribes for months. So, some of them were killed and some repented and again embraced Islam.

The Renegade Tribe of the Reign of Umar Farooq ﷺ

During the reign of second Caliph, Umar Farooq ﷺ, only one tribe turned renegade and that was "Ghussan". Their chief was "Jablah Bin Aiham". But under the flag of Umar Farooq ﷺ, the Companions ﷺ fought against and destroyed this renegade tribe. After that no other tribe dared being renegade.

In this way, all the mischiefs and intrigues caused by these eleven renegade tribes were put to an end forever due to the fights of the warriors of Islam against them.

(Jamal, Vol.1, Pg. 502)

The people who fought against and destroyed these renegades and mischief makers, were companions of the Holy Prophet ﷺ. The Holy Quran had already invisibly given information about these companions years ago:

"O you who believe! Whoso of you becomes a renegade from his religion, then (in their place) Allah will bring a people whom He loves and who love Him, humble toward believers and stern toward disbelievers, striving in the way of Allah, and fearing not the censure of any censurer. Such is the Grace of Allah which He gives whom He wills. And Allah is All embracing, All knowing.

(Al Maida, Ruku 8).

Lesson of Guidance

From these verses, following rays of guidance and inspiration become visible:

(a) Islam cannot be harmed by the seditions and disturbances of these renegades because Allah Almighty will bring such a people against them who will go on putting an end to the seditions of these renegades and Islam will go on becoming prosperous. They will have six signs.

(b) From the clear injunctions it is evident that the companions ﷺ who brought an end to the commotion of the renegades and raised the flag of Islam higher and higher, were honoured with the following six great qualities:

(i) These companions ﷺ were Allah's beloved.

(ii) They were stern toward disbelievers.

(iii) They were adorers of Allah.

(iv) They were merciful toward believers.

(v) They were strivers in the way of Allah.

(vi) They did not fear anyone who blamed or censured them while they were striving in the path of Allah.

Then at the end of the verse, Allah Almighty mentioning the recompense and reward for the dignity of and exaltation of the ranks and degrees of the companions ﷺ, writes that all this is Allah's grace and His blessing and

bounties are extensive and only Allah knows for better who deserves His bounty.

Allah is the Greatest! Allah be Glorified! How high is the dignity of the companions رضي الله عنهم!

The Holy Prophet ﷺ proclaimed the excellence of perfection of his ﷺ companions and the Holy Lord mentioned their dignity and loftiness in the Glorious Quran.

13. Frustration of the Infidels

Although Islam continuously made progress after the migration and on every front, in the face of the infidels, the Muslims achieved victories and the infidels failed in carrying out their evil designs. But even then these infidels remained busy in eradicating Islam and they were entertaining [redacted] hope that some day, Islam would be effaced and idolatry would again prevail. They, on the basis of this fancied hope of theirs, kept on making vicious plans against Islam along with spreading various seditions.

But when on (10 A.H) the eve of the last pilgrimage, the disbelievers witnessed the spectacle of the great crowd of the Muslims in the plain of "Arafat" and the Islamic enthusiasm of thousands of Muslims and their fervent and ardent feelings and faith about their Prophet ﷺ, their (of disbelievers) courage and false hopes were blighted and they [redacted] rendered utterly hopeless about the destruction of Islam. As the following verses were

revealed to reflect this event then and therein the plain of "Arafat" at the time of "Asr" (prayer).

(Jamal, Vol.1, Pg.462)

"This day the disbelievers are in despair of (ever harming) your religion; so, fear them not, fear Me! This day I have perfected your religion for you and completed My Favour to you, and have chosen Al-Islam as religion for you."

(Al-Maida, Ruku 1).

There is [redacted] tradition that a jew said to the Commander of the Believers, Umar Farooq ؓ: "There is a verse in the Holy Quran which if had been descended on us, the Jews, we would have celebrated Eid on that day (each year as a religious festival)." Umar Farooq ؓ asked him: "Which verse?" He said, the verse which reads: "This day I have perfected your religion for you." Umar Farooq ؓ said: "We know and recognize well the day, the place and the time when this verse was revealed. It was Friday in the plain of Arafat when the Holy Prophet ﷺ was delivering sermon after the prayer "Asr" that this verse was revealed." Umar Farooq [redacted] meant to say that we had already two Eids (religious festivals) on the day this verse was descended. Firstly, the day of "Arfa" (the plain of Arafat) is also an "Eid" for us and secondly, Friday is also [redacted] "Eid Day" for us. Therefore, we need not celebrate Eid (religious festival) separately." (Jamal, Vol.1, Pg.462)

There is another tradition that after the revelation of this verse, Umar farooq [redacted] began to weep. The Holy

Prophet ﷺ inquired: "O Umar! What do you weep for?" He-Umar Farooq رضی اللہ عنہ said: "O Messenger of Allah! Our religion is spread day by day. But now when this religion has been perfected, there is a rule that 'every tide has its ebb', which means whatever reaches its climax, starts declining." Then this verse also alluded to the departure of the Holy Prophet ﷺ for He-the Holy Prophet ﷺ had come to the world to perfect the religion only. So, when the religion had been perfected, the Holy Prophet ﷺ would not like to stay in the world any longer.

(Jamal, Vol.1 Pg.462)

Lesson of Guidance

(i) Almighty Lord has confirmed this thing in this verse that now no strife or attempt of the disbelievers can extirpate Islam because the hopes and expectations of the disbelievers are now overcast with the clouds of despair and frustration and their dream of obliterating Islam will never come true.

(ii) This verse also declared that the religion (Islam) had been perfected and now, if someone says that certain matters have been left over in Islam or Islam needs some amendment or addition, that person will be a liar and, in fact, he is ■ falsifier of the Holy Quran, an infidel and excluded from Islam. Undoubtedly, the religion Islam has been perfected and accomplished and, having this faith, is one of the essentials of religion.

14. Islam and Hermitage

The scholars of commentary report that one day Holy Prophet ﷺ delivered sermon and described the frightfulness of the doomsday in such a way that the audience were so deeply moved that they began to shed floods of tears, hearts of the people shook and they trembled so horribly with fear that ten illustrious companions ؓ gathered at the house of Uthman Bin Maz'oon Humji and they included: Abu Bakkar Siddique, Ali Al-Murtaza, Abdullah Bin Mas'ood, Abdullah bin Umar, Abu-zar-Ghaffari, Saalam, Maqdad, Salman Farsi, Ma'qal Bin Maqran, Uthan Bin Maz'oon ؓ. These men consulted one another and planned to lead a life of asceticism that day afterwards. They decided to wear coarse clothes of sack cloth, observe fast all the day and spend night in worship. They also intended not to sleep on bed, to go to their wives and to eat fleshy and fried (in oils) foods. They would not even use perfume and would go round the earth as being ascetics.

When the Holy Prophet ﷺ was informed about this plan of the companions ؓ, he ﷺ asked Uthman bin Maz'oon ؓ what the matter was. Uthman ؓ came to the Holy Prophet ﷺ along with his companions and said: "O Messenger of Allah! Whatever information you have got, is absolutely right. In this plan we mean to seek nothing except betterment and piety. Hearing this, an air of anger appeared on the Holy face of the Holy Prophet ﷺ and he ﷺ said: "The religion that I have brought to you, has [redacted] such injunctions. Listen! Your life has [redacted] right over you.

So observe fast in some days and in others, eat and drink; stay awake in worship for a portion of night and enjoy ■ sound sleep for the rest of the night. See! Being Allah's Messenger even, sometime observe fast but sometime I don't do, and eat meat, fat and ghee too. I also wear fine clothes and uphold my relation with my wives; I also use perfume and this is my "Sunnah" (way)" and whoso will turn away his face from my "Sunnah", will not be among my followers and obedients." After that the Holy Prophet ﷺ gathered a crowd of companions رضي الله عنهم and delivered a sermon effectively in which he ﷺ said: "Listen! I do not command you to lead a life of hermitage. My religion does not allow you to abandon meat, delicious foods and women, nor does it permit you to go round the world, nor stay in a closet or cavern of a hill, Listen! Travelling of my Ummah is 'strife'. Therefore, instead of roaming through the world, worship Allah by offering prayer, observing fast, going on pilgrimage and paying "Zakat" (alms). Do not put your lives in trouble because from the "Ummas" before you whoever hardened his life by becoming ascetic, Allah made his life more difficult by revealing tougher commands that he (and others like him) could not carry out and eventually, deviated from Allah's enjoinments and was ruined."

(Jamal, Vol.2, Pg.520)

After the sermon of the Holy Prophet ﷺ the following verses of the Holy Quran were revealed: "O you who believe! Forbid not the good things which Allah has made lawful for you, and transgress not. Lo! Allah loves not transgressors. And eat of that which Allah has

bestowed on you as food lawful and good, and keep you duty to Allah in whom you are believers."

Lesson of Guidance

These verses impart the lesson that in Islam it is not permitted to lead a life of asceticism or to make fine foods and clothes unlawful for oneself or to be away from one's wife and children and stay aloof in a closet, or like hermits, wander in woods or wilderness. Understand it very well that so-called saintly men pretend to be dervish and proclaim their saintliness while staying in closets or plains and trap the ignorant people. See and listen attentively that this sort of asceticism is not an Islamic way rather, genuine and true Islam is the "Sunnah" (way) of the Holy Prophet ﷺ. So, whoso is leading his life following the "Sunnah" (way) of the Prophet of Islam ﷺ, only that person is leading an Islamic life in the real sense of the word and the holy saints (sufia) led this very sort of life. Be very clear that leaving out "Sunnah" whichever way of life is adopted, that will be neither Islamic nor dervishlike. So, the imposters, who are assuming ascetic and hermitic way of life, have nothing to do with Islam or saintliness. The Muslims should beware of them and should never at all form intimacy with these irreligious men. The Muslims should also believe that all such people [redacted] only spreading a net of deceit and deception in which they ensnare simple faithful Muslims and these so-called saints have their end served: The expression of reality and the proclamation of truth is the duty of us, the learned ones, that [redacted] discharge thus:

"You have the authority to follow or not, we will tell what is good and what is bad."

15. Two Great and one Small Enemies

The Holy Quran has thrown light on this fact over and over again that every disbeliever is an enemy of [redacted] Muslim, and the minds and hearts of these disbelievers are filled with poison against the Muslims. The hearts of the disbelievers are always blazing like furnace with the hostility and malice against the Muslims. But the question is, of the three famous creeds of the disbelievers, i.e. Jews, pagans (who associate partners with Allah) and Christians, which one is the greatest and the worst? And which of the three enemies of Islam bears less enmity? In an answer to this question, following verse of the Holy Quran was revealed. So, having [redacted] firm belief in this verse, we should recognize our great or small enemy. Allah says:

"You will find the most ardent of mankind in hostility to the believers, (to be) the Jews and the Idolaters. And you will find the nearest of them in affection to the believers (to be) those who say: Lo! We are Christians that is because there are among them priests and monks, and because they are not proud."

(Al-Maida, Ruku 11)

Lesson of Guidance

Under the light of this verse, turn leaves of the history and grant satisfaction to your faith that the hostilities that have been displayed by the Jews and the Idolaters [redacted] worse than the maltreatment of the

Christians with the Muslims. The cruelty inflicted by the Christians on the Muslims is comparatively less severe than the tyranny and oppression inflicted by the Jews and Idolaters on them (the Muslims). So, the Muslims should recognize the Jews and the Idolaters to be their greatest enemies and shouldn't also trust them. They should always be aware of the fact that the Jews and Idolaters are their worst and sworn enemies and should hold the same view about the Christians that they are also enemies but of a lesser degree who also have some soft corners for the Muslims. Therefore, their enmity is less bitter than that of the Jews and the Pagans. This the essence of the meaning of this verse which is a guiding star for the Muslims to recogonize their small and big enemies.

16. Assassins of the Prophets

The Holy Quran has given a detailed account of the mischieves and seditions of the Jews on several places and has proclaimed time and again that these wrongdoers did not even refrain from killing their Prophets and Messengers. As Allah Almighty says: "Lo! Those who disbelieve the Revelations of Allah, and slay the Prophets wrongfully, and slay those of mankind who enjoin justice. Promise them a painful doom."

(Aal-e-Imran, Ruku 2)

Hazrat Abu Ubaida Bin Al-Jarah ﷺ relates that the Holy Prophet ﷺ said: "The Jews slew forty three Prophets and one hundred and seventy righteous people in [illegible] day who (the slain ones) enjoined good things.

(History Ibne' Kasir, Vol.2, Pg.55)

The martyrdom of Yahya and Zikria ﷺ is also a link of this succession.

Martyrdom of Yahya ﷺ

"Ibne Asakar" has written the episode of the martyrdom of Yahya ﷺ in "Al- Mustaqsa fi Fazailul Aqsa" thus: "The king of Damascus "Hadad bin Hadar" divorced his wife completely and wanted her to be his wife again without performing "Halala" (a divorced women is married to and divorced again by a second man, then to marry the first one). He sought verdict from Yahya ﷺ. Yahya ﷺ declared that she was forbidden for him (the king). It vexed the king's wife so much so that she girded herself to get Yahya ﷺ killed. She compelled the king and obtained permission of killing him. So, when he-Yahya ﷺ was offering prayer in the mosque "Habroon" and was in the posture of prostration, she got him slain. She demanded his (Yahya's) head in front of her in a large dish. But the severed head was also uttering the same words: "You are not lawful for the king without performing 'Halala'. In the same circumstance torment from Allah descended and she along with the Holy Head (of Yahya) was buried into the earth.

(Al-Badaya Wal-Nihaya, Vol.2, Pg.55)

Place of Execution of Zikria ﷺ

After killing Yahya ﷺ, the Jews turned their attention towards killing His (Yahya's) honourable father and wanted him to be killed (be a martyr). But when Zikria ﷺ discerned it, he left the place and hid himself inside the

cleft in a tree. The Jews sawed the tree. When the saw reached upto Zikria, Allah's revelation came and Zikria was warned: "If you wail a little, We shall overthrow the entire earth and if you display tolerance, We shall descend our torment upon the Jews. So, Zikria observed patience and the cruel Jews cut him into two pieces along with the tree.

(History Ibne Kasir, Vol.2, Pg.52)

There is difference of opinion as to where the martyrdom of Yahya occurred. According to the first saying, Yahya became martyr in the mosque "Habroon". But "Sufyan Soari" has related a saying of "Shimar Bin Atiyya" that he became ■ martyr between the temple of "Sulaiman" and the Altar, a place where the Jews had already killed seventy Prophets.

(History Ibne Kasir, Vol.2, Pg.55)

Anyhow, it is an established fact for all that the Jews killed Hazrat Yahya and when Jesus knew about how he (Yahya) was killed, he (Jesus) openly started to preach the truth and at last the Jews planned his assassination. Rather, one of the Jews even entered his (Jesus') house for killing him. But Allah Almighty raised him up to the heaven by sending a substitution the detailed account of which is given in our book "Miracles of the Holy Quran."

Lesson of Guidance

Although, in fact, many conclusions can be drawn from the incidents and circumstances of the martyrdom of

Yahya and Zikria عليهما السلام, however, some of the points need special attention:

(i) No one can be more wretched and unfortunate in the world than those Jews who assassinated the Holy Prophets undeservedly. Whereas these chosen and holy entities neither troubled anyone nor did they usurp anyone's money or wealth, rather, without any reward and remuneration, they reformed people and honoured them with the welfare and auspiciousness of the two worlds As Abu Ubaida رضي الله عنه asked the Holy Prophet ﷺ: "Who will be deserving of the greatest and the worst torment on the Doomsday?" The Holy Prophet ﷺ said: "That person who kills a Prophet or ■ person who enjoins good and forbids evil. (History Ibne Kasir, Vol.1, Pg.355)

However, the cruelty and villainy with which the hard – hearted Jews treated the Messengers of Allah and the mercilessness with which they shed blood of these holy beings, among the nations of the worlds, no such example is found. Therefore, the Omnipotent, All-powerful Lord expressed His wrath and cursed them in both the worlds. So, it is binding on every Muslim to bear hatred and hostility for these accursed ones.

(ii) As "the children of Israil" were divided into different tribes, several Prophets and messengers were sent among them at the same time. The basis of the education of these Prophets remained the Old

Testament and all these Prophets had the position of Moses vicegerents.

(iii) The reverend learned one's (preachers of religion) should put a bold front for truth and in its preach and oughtn't to care for their life on the issue of truth. As even after being beheaded, the severed head of Yahya عليه السلام kept on avering that after being completely divorced, ■ woman, without performing "Halala" cannot be married to her former husband. Allah knows better.

17. A Conspiracy of the Hypocrites

We have given a complete and detailed account of the battle "Ohad" in our book "Seerat-ul-Mustafa." But here we are mentioning only a dangerous conspiracy of the hypocrites that these wretched ones hatched against the Holy Prophet ﷺ. The Holy Quran has thrown light on this conspiracy which is quite admonitory and saturated with good advice and that is:

"When the Holy Prophet ﷺ left "Madina" for the battle, an army of one thousand was under the flag of Prophethood. This army also consisted three hundred hypocrite-fellow-riders under the headship of "Abdullah Bin Ubai". The hypocrites had already conspired with the disbelievers of Makkah that to render the loyal Muslims cowards, they (the hypocrites) would first march along with the Muslim army and then deserting the Muslims, would return to Madina. So the leader of the hypocrites separated from the Muslim army saying that when

Muhammad ﷺ did not agree to our practical suggestion of fighting a defensive war while being in Madina, rather, agreed to the proposal of naive youngmen and left Madina, why should we ruin our lives then? But, praise be to Allah! The hypocrites did not have their purpose served because the faithful Muslims were least affected by the parting of these people from the Muslim army. However, two Muslim tribes "Banu Harsa" and "Banu Salma" grew a bit disgusted and coward. But seeing the zeal of the faithful Muslims for strife (Jihad) morale of these two tribes was also raised. They also became steadfast and with a perfect spirit of devotion and sacrifice, dashed against the large army of the disbelievers till their last under the flag of Prophethood. Mentioning this incident, Allah Almighty says in the Holy Quran:

"And when you set forth at the daybreak from your house folk to assign to the believers their positions for the battle. And Allah is Hearer, knower. When two parties of you almost fell away, and Allah was their protecting friend. And In Allah let believers put their trust."

(Aal-e-Imran, Ruku 13).

In short, in the battle of "Ohad", this dangerous conspiracy and horrible machination utterly failed and praise be to Allah! Although seventy Muslims became martyres, yet ultimately, a manifest victory kissed the foot of the Prophet ﷺ and the disbelievers failed and fled from the battlefield towards their homes. The flag of Islam remained high.

Lesson of Guidance

This episode imparts us a lesson that if the believers unite with the sincerity of intention, and in the battle-field put a bold front against the disbelievers gallantly and resolutely, the hypocrites and disbelievers will have every conspiracy and machination of theirs demolished by Almighty Lord. But this reality is very much based on the following:

"First essential of victory is to be steadfast, to keep the group united, and of the group to be united".

18. Hazrat Ilyas عليه السلام

He عليه السلام was the vicegerent and successor of Hizqeel عليه السلام. Most of the historians agree upon the view that 'Ilyas' عليه السلام is a descendant of Hazrat Haroon عليه السلام and his lineage is: "Ilyas" son of "Yasin" son of "Fanhas" son of "Aizar" son of Haroon عليه السلام. Commentators and historians have consensus regarding the descent of Ilyas عليه السلام that he was sent for the guidance of the inhabitants of "Syria", and the famous city of "Ba'labak" was the center of his apostleship and mission of reformation.

During those days, "Ba'labak city was ruled over by a king namely "Arhab" who had forced the entire nation to practise idolatry and the biggest idol of these people was "Ba'l" made of gold and twenty yards long. This idol had four faces and four hundred servants attended on it and the whole nation regarded them (the attendants) as their daughters.

The voice of Satan would come out of this idol that would enjoin people to indulge in idolatory and paganism. In such an environment Hazrat Ilyas ﷺ started to preach oneness and worship of Allah but his people did not believe in him. The king of the city "Arhab" became his sworn enemy and he intended to kill him-Ilyas ﷺ. So, he ﷺ migrated and hid himself in caves of the mountain and for seven years he ﷺ lived there in fear and terror, living on dried grass, wild flowers and fruit. The king appointed many spies for his ﷺ arrest. He ﷺ became utterly sick of these difficulties and invoked Allah thus: "O Allah! rid me of these tyrants and comfort me." He received a revelation to go to a certain place and ride without any fear whichever carriage he found there. So, when that day he ﷺ reached the spot, he saw a red horse standing there. He got on to the horse which started. At that time, his cousin "Al-Yasa" ﷺ called him and asked what he should do. Hazrat Ilyas ﷺ put his blanket on him. It was a token that he ﷺ (Ilyas ﷺ) had made his cousin his vicegerent for the guidance of "Bani Israil" (the children of Israil). Then Allah (The Exalted) hid him from the eyes of the people and made him free from eating and drinking. Then Almighty Lord included him in the class of angels and his cousin Al-Yasa started to instruct people with courage and fortitude. So, Almighty Allah helped him on every moment and "Bani Israil" believed in him and remained firm in their belief till they breathed their last.

Miracles of Hazrat Ilyas

Allah Almighty brought all the mountains and animals under his ﷺ control and blessed him with the

strength of seventy Prophets. In the matter of wrath and rage, power and strength, made him of the same scale as Moses ؑ. Traditions say that "Ilyas" and "Khizar" ؑ observe fast every year in the holy Jerusalem, and go to perform Hajj (pilgrimage) to the holy city of Makkah every year. During the rest of the days of the year, Ilyas ؑ go round the forests and plains and "khizar" ؑ keep on visiting the rivers and seas. These two holy men will give up ghost in the last era when the Holy Quran will be lifted.

Hazrat Ans ؓ relates that: "Once we were in the company of the Holy Prophet ﷺ during "Jihad" (War) when a voice was heard [redacted] the way saying: O Allah! include me in the "Ummah" of the Prophet Muhammad ﷺ, the "Ummah" that is venerated and whose prayers are accepted by Allah. The Holy Prophet ﷺ asked me to find out the source of that voice. So, I ("Ans") got inside the mountain. There I ؓ caught sight of a manclad in white dress and having a long beard. When that man looked at me, he asked me: "Are you companion of the Holy Prophet Muhammad ﷺ?" I said, "Yes". Then he (Ilyas ؑ) said: "Convey my 'salam' (salutations) to the Prophet Muhammad ﷺ and tell him ﷺ that his brother Ilyas ؑ wants to see him ﷺ. So, I returned and told the whole matter to the Holy Prophet ﷺ who ﷺ took me to the place and when we reached [redacted] "Ilyas" ؑ, I moved back a little. Then both of them (The Holy Prophet Muhammad ﷺ and Ilyas ؑ) talked to each other for [redacted] long time and then a large tray containing eatables descended from heaven. The Holy Prophet ﷺ invited me and I joined them at meal. When [redacted] had finished the meal, a cloud appeared

which lifted and carried Hazrat Ilyas towards the heavens and I remained wonder-struck with the sight of his white clothes in my eyes.

(Savi, Vol.3, Pg.286)

Hazrat Ilyas and Quran

In the Holy Quran, mention of Hazrat Ilyas has occurred at two places, in chapter "Al Inam" and "Was-saf-fat". In "Sura" (chapter) "Al-Inam" he has been mentioned in the list of the Prophets but in "Sura" "Was saf-fat", a brief account of his descent and guidance of his people has been given. As is mentioned in Sura Inam.

"And of his children, (We guided) David and Solomon and Job and Joseph and Moses and Haroon. Thus do We reward the good and Zikria and Yahya and Isa and Ilyas. All of them were of the righteous. And Ismail and Al-Yasa and Younus and Lut. And each one of them did We exalted above creatures."

(Al- Inam, Ruku 10)

In Sura "Was-saf-fat", Almighty Lord says about Ilyas: "And Lo! Ilyas was of the messengers. When he said to his folk. Will you not shun (evil)? Will you cry to "Ba'al" and forsake the best of creators- Allah, your Lord and Lord of your forefathers? Then they denied him, they surely, will be haled forth (to the doom) except single-minded slaves of Allah. And We left for him among the later folk (the salutation). Peace be to Ilyas. Lo! Thus do We reward the good. Lo! He is one of Our believing slaves."

(Was-saf-fat, Ruku 4)

Lesson of Guidance

Although the episode of 'Hazrat Ilyas and his folk' has been briefly given in the Glorious Quran yet, it tells us that the mentality of the Jews had become so bad that there was no evil, they were not ambitious to do and despite the fact that holy messengers were continuously sent among these people for guidance, yet idolatory, worship of the stars and others besides Allah could not be shunned by them. Then these people were liars, treacherous and takers of bribe at high level. To afflict and to assassin the holy messengers of Allah was a favourite avocation of these cruel people. Nevertheless, whereas these incidents of these cruel people throw light on the wretchedness, perverseness and criminal villainy of theirs, we also get advice and admonition that now when the chain of Prophethood has been concluded, it is imperative for us to hold on firmly to Islam-the final message of Almighty Allah, and oppose the wrong and cruel ways of the Jews. We must also display patience over the hardships and miseries afflicted by the disbelievers and follow the ways of the lives of the Holy Prophets عليهم السلام of the Holy Lord.

Allah Knows.

19. Rain during the battle of "Badar"

We have given a detailed description of the battle of "Badar" in our book "Seeratul-Mustafa" ﷺ. Here, [redacted] are giving a glimpse of the Divine Succour that appeared in the form of rain and which changed the whole scenario of the battle-field.

What happened is that the Holy Prophet ﷺ led an army of three hundred and thirteen men to the place of "Badar" and when they reached near "Badar", they encamped at "Udwatud duniya" facing Madina. The disbelievers on reaching near Badar encamped on "Udwatul-Qaswa" facing Makkah, away from Madina, and the map of the war front was drawn in such a way that the disbelievers and the Muslims were face to face. But the war front of the Muslims was so much sandy that the feet of both men and horses were sinking into the sand and it was hard to walk over there. Conversely, the war-front of the disbelievers was quite smooth like a cemented floor. In short, the enemy had three times larger army, they were fully equipped with ammunition and satisfied with the preparations. Moreover, their war front was also quite better in respect of the location. In addition to these advantages, all the wells of water were also in their occupation. Therefore, the Muslims were faced with great difficulty of want of water for drinking themselves; to give to the horses, perform ablution and take a bath. In short, the Muslims were very thoughtful and worried. On this occasion, the Satan put a doubt into the hearts of the Muslims that: "O Muslims! You conceive you are holding the truth and Allah's messenger is among you, and you are slaves of Allah, whereas, the fact is that the disbelievers are occupying water and you offer your prayers without performing ablution and taking bath. You and your animals [redacted] restless with thirst."

On this occasion, Divine help reached in such a way that it rained very heavily, due to which, the sandy plain

was rendered hard like a floor. Again as it was slopy, in pool-like pits, water was stored and the ground of the enemies was turned muddy and swampy. It became hard for the disbelievers even to walk over there and the Muslims became independent of the need of the wells of water. The doubt raised by the Satan in their hearts was removed and they became satisfied.

In the Glorious Quran, Allah Almighty has portrayed the scene of this strange and astonishing rain in the following words:

"And (Allah) sent down water from the sky upon you, that thereby He might purify you, and remove from you the corruption of Satan, and make strong your hearts and firm (your) feet thereby."

(Al-Anfal, Ruku 2)

In this verse, Allah Almighty has mentioned four advantages of this sudden rain:

(1) To purify and cleanse those who needed ablution or bath.

(2) To remove the evil suspicion of Satan from the hearts of the Muslims.

(3) To strengthen the hearts of the Muslims that they are in the right and Allah Almighty will surely help them.

(4) To render the sandy ground of the war front fit for the Muslims to set their feet over there.

In short, this rain of the war of "Badar" proved auspicious for the Muslims and troublesome for the disbelievers.

Lesson of Guidance

Evidently, keeping in view the hardships which the Muslims were faced with and the prevailing circumstances, human wisdom could take what other decision than to ward off war? But the truly faithful Muslims, knowing the will of their Prophet ﷺ, jumped into the battle field steadyfastly and resolutely with zeal and spirit of sacrifice for the fight between truth and falsehood despite being without means. Just have a look at, how the Almighty Lord showered His grace and how were the Muslims helped and given victory by Allah (The Exalted)?

(i) The Muslims could see the disbelievers to be less in number than they originally were so that they (the Muslims) might not be terrified, and to the disbelievers, the Muslims seemed to be a handful, so that they might not escape war and this fight between truth and falsehood might not be evaded. (Al-Anfal)

(ii) At one time, in the eyes of the disbelievers the Muslims appeared to be doubled, so that the disbelievers might be defeated (Ale-Imran)

(iii) Firstly, one thousand angels were sent for the aid of the Muslims. Then the number of the angels was increased to three thousand and then their number was increased to five thousand (Ale-Imran)

(iv) Exactly, at the time of the fight, drowsiness and sleep were induced over the Muslims ■ few minutes after which, they woke up with a new freshness and spirit. (Al-Anfal)

(v) (Allah) sent down water from the sky and made the sandy plain hard one and the ground of the war front of disbelievers muddy and slippery bog. (Al-Anfal)

(vi) The result of the war was that in a short while, great and famous wrestlers, warriors and horse-riders were put to death. So, seventy disbelievers were killed and seventy were arrested and made captives. The entire army of the disbelievers fled from the battle-field leaving behind their ammunition all of which the Muslims got as booty. Undoubtedly, the Muslims became victorious due to the above-mentioned Divine Aid and Allah's grace, nevertheless, fourteen warriors (of the Muslims) also became martyrs.

(Zarqani, Vol.1, Pg.444)

This incident is admonishing us that if the Muslims having their trust in Allah put a bold front steadfastly and gallantly in the war between truth and falsehood, then, inspite of the short number and absence of means, Allah's help shall reach and the Muslims will gain victory. It is that fashion of the grace and bounty of the Holy Lord that, if Allah wills, will never change till the Doomsday, provided, the Muslims themselves do not change nor do they change their Islamic virtues and conduct. Otherwise, Allah's practice has neither changed nor will ever.

20. Battle of Hunain

After the conquest of Makkah, the splendour of the disbelievers of Arab almost vanished and people began to enter Islam in groups. Seeing this, the chiefs of the two tribes, "Hawazin" and "Saqeef", held a meeting and proposed: "Now when Muhammad ﷺ has subdued his people "Quraish", he ﷺ is satisfied. So, it is now our turn to step ahead and wipe out these Muslims." So, both the tribes of "Hawazin" and "Saqeef" made "Malik Bin Auf Nadri" their king and started to prepare themselves for war against the Muslims. On receiving this news, on the tenth of "Shawal" eighth Hijri (February 630, AD), the Holy Prophet ﷺ along with about twelve thousand men reached the place of "Hunain". These men included ten thousand (emigrants) Muhajirs and "Ansars", two thousand new converts (Muslims) and eighty those disbelievers who despite not accepting Islam, had willingly joined the Muslims in war. When, in the face of the enemy, the time of placing troops in order came, the flag of "Muhajirin" was given by the Holy Prophet ﷺ to Hazrat Ali ؓ and from Ansar Habbab bin Manzar ؓ was made the standard bearer of "Bani Khazraj". The flag of "Aos" was granted to Aseed bin Huzair ؓ. The Holy Prophet ﷺ himself wore double armour with weapons on his ﷺ body, put on an iron cap on the head, got on to his mule and held the command of the Muslim army.

When the Muslims saw the size of the army, they became a bit proud, even some of them, without saying "Insha-Allah" (If Allah wills), uttered the following words:

"Today, our force is not defeatable." The Muslims relied upon and became proud of their large army and military strength which was disliked by Allah. So, the Muslims received an admonitory flogging by Allah that when the war began, the groups of enemy who lay in ambush on passes in mountains for guerilla war, started to shoot arrows so fervently that the Muslims were at their wit's end by the heavy rain of arrows. This sudden attack of arrows disorganized the ranks of the Muslims and in a short while, the Muslims had the staggers. All the men, except the Holy Prophet ﷺ and a few "Muhajrins" and "Ansars", fled from the battle field.

In this dangerous and critical situation too, the Holy Prophet ﷺ kept on moving forward on his mule and read aloud the following verse:

"I am the Prophet, undoubtedly, I am son of Abdul-Mut-talib."

At the command of the Holy Prophet ﷺ, Hazrat Abbas [redacted] called out the escaped Muslims and bawled after saying: "O company of Ansars, O men of "Baiat-e-Rizwan". On hearing the call of Hazrat Abbas رضي الله عنه, all the devoted Muslims returned and gathered under the flag of Prophethood. Then they began to show such valour with devotion that in a few moments, the whole scene of the battle-field changed, and the Muslims became victorious after being defeated and the flag of Islam was raised up. Thousands of disbelievers [redacted] arrested and many [redacted] killed. A lot of booty came in the hands of the Muslims and

the pomp and glory of the disbelievers of Arabs were ruined.

Allah has given an account of the defeat of Muslims due to their pride over being large in number, and then their victory, in the Glorious Quran in the following words:

"Allah has given you victory on many fields and on the day of Hunain, when you exulted in your multitude, it availed you nothing, and the earth, vast as it is, was straitened for you; then you turned back in fight. Then Allah sent His peace of reassurance down upon His Messenger and upon the believers, and sent down hosts you could not see, and punished those who disbelieved. And such is the reward of disbelievers."

(Tauba, Ruku 4)

Lesson of Guidance

The incident of the war of "Hunain" is a proof that the Muslims do not achieve victory in the battle field due to the large size of their forces or abundance of ammunitions rather, success and victory, in fact, depend upon the bounty and grace of the Almighty Lord. If the Holy Lord blesses with His grace, a smaller army can subdue a greater one and be victorious. And if His grace is not involved, a large army is defeated and subdued by a smaller one. Therefore, the Muslims must never rely upon the size of their army, instead, they must rely always on the grace of Almighty Lord.

21. Cave of "Saor"

On the night of migration the Holy Prophet ﷺ came out of his house and stood near the place of "Hazoora", and wistfully eyeing the Holy "Ka'ba" said: "O city of Makkah! You are dearer to me than whole of the world. If my people had not turned me out of you, I would not have resided elsewhere." It had already been settled with Abu Bakar Siddiq ؓ to reach that place. So, he ؓ also reached there. Then, thinking that the disbelievers might not follow the foot steps and chase them, and seeing the gracious feet of the Holy Prophet ﷺ hurt, Abu Bakar Siddiq ؓ carried the Holy Prophet ﷺ on his shoulders, and crushing the thorny bushes and pointed stones under his feet, reached the cave of "Saor" the same night.

(Madarajun-Nabuwwa, Vol. 2, Pg. 58)

Abu Bakar Siddique ؓ first himself entered the cave, cleaned the cave well and tore his clothes to close all the holes in the cave. Then the Holy Prophet ﷺ entered and having placed his head in the lap of Abu Bakar Siddique ؓ, he ﷺ went to sleep. Abu Bakar Siddique ؓ was closing one of the holes with his heel. A snake bit him on his foot repeatedly. The devoted Siddique ؓ did not remove his foot thinking it would disturb the sleep of the Holy Prophet ﷺ. But some of the tears fell upon the cheeks of the Chief of the created beings ﷺ because of which the Holy Prophet ﷺ got up and became restless to see his "companion of the cave" weeping. The Holy Prophet ﷺ asked: "What happened Abu Bakar?" ؓ He

said reverently: "O Prophet of Allah ﷺ, I have been bitten by a snake." Hearing this, the Holy Prophet ﷺ applied saliva from his mouth on the wound immediately, after which, the pain was removed and the wound was also healed. For three nights, the Holy Prophet ﷺ and Abu Bakar ؓ graced the cave with their presence. The disbelievers of Makkah searched every inch of Makkah to find them out. They, while searching, reached the cave "Saor". But Allah placed a guard over the mouth of the cave. That is to say, a spider had woven a cobweb on the mouth of the cave and a pigeon had laid eggs on one side. Seeing this thing the disbelievers said to one another: "If there had been a human being inside the cave, there would not have been cobweb and eggs of the pigeon." Hearing the sound of the foot-steps of the disbelievers, Abu Bakar ؓ got a bit worried and said to the Holy Prophet ﷺ: "Now our enemies have reached so near that if they have a look at our feet, they will also notice us. The Holy Prophet ﷺ said: "Fear not, Allah is with us." Then Abu Bakar Siddique ؓ felt relieved and became quite satisfied and fearless. On the fourth day, first of "Rabi-ul-Awwal", Tuesday, the Holy Prophet ﷺ came out of the cave and set out for Madina.

This incident of the cave of "Saor" has been mentioned in the Holy Quran thus:

"If you help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said to his companion: Grieve not; lo! Allah is with us. Then Allah

caused His peace of reassurance to descend upon him and supported him with hosts you cannot see, and made the word of those who disbelieved the lowest. While Allah's word it was that became the uppermost. And Allah is Mighty, Wise."

(Tauba, Ruku 6)

Lesson of Guidance

This verse and the incident of the cave of "Saor" are those great takens of Abu Bakar's ؓ superiority and his love and devotion for the Holy Prophet ﷺ that will remain radiant and bright like the sun. And why should not it be so when Allah has granted him a certificate in the Holy Quran of being Prophet's ﷺ "Companion of the Cave", and this certificate is indelible.

"Who can describe the position of Abu Bakar ؓ he is the possessor of every glory except Prophethood."

22. The Mosque "Zarar" was burnt

The hypocrites did not have the courage to oppose Islam openly. But these people were always engaged in exterminating Islam secretly and were always trying to create bad blood among the Muslims to harm Islam. So, for the achievement of this end, whereas these faithless people had caused many a mischief, among these (mischiefs) is the incident of "Rajab" 9 A.H which was, in fact, a very dangerous conspiracy.

But Allah Almighty made the Holy Prophet ﷺ aware of this horrible enterprise of the hypocrites through

revelation and demolished all the plans of the enemies of Islam.

It so happened that on "Rajab" 9 A.H., the Holy Prophet ﷺ got an information that on the field of "Tabuk", which was fourteen "Manzils" (a 'Manzil' is a day's journey) away from "Madina Munawwara" on the way to 'Damascus', 'Harqal' the King of Rome, was mobilizing his forces to fight against the Muslims. The Holy Prophet ﷺ declared "Jihad" (war) in spite of being it too hot and famine in Arab. The Muslims started to gather in the form of troops in Madina for "Jihad" eagerly.

The Holy Prophet ﷺ was still making preparations that the hypocrites reaped advantage of time and thought of building a mosque in opposition to the mosque "Qaba" on the plea that the people who could not go to "Masjid-e-Nabvi" due to some reason, should offer prayer herein. The main purpose of the hypocrites was: To use this mosque as a headquarters for the destruction of Islam, and to gather here to make conspiracies and hatch schemes against Islam, and to make this mosque a center of the secret support and ammunition provided by the King of Rome, and to spread the net of machinations against Islam from this very mosque. With this thought, the hypocrites came to the Holy Prophet ﷺ and said: "We have built a mosque nearing for the old and weak and we wish you ﷺ to perform prayer there so that it may be accepted by Allah." The Holy Prophet ﷺ said: "I am going out of Madina now on a very important "Jihad" (war). It will be considered on returning."

But when the Holy Prophet ﷺ came back to Madina well in peace and safety and with success, he ﷺ had already been informed about the real purpose of the construction of the mosque, and the secret and dangerous conspiracy of the hypocrites had been unveiled. So, as soon as the Holy Prophet ﷺ reached Madina, he ﷺ commanded a group of the Muslims to set that mosque to fire.

Since the the mosque was not founde, in reality, on piety and for Allah's sake, instead, it was founded on division among the Muslims and destruction of Islam, unquestionably, it (that mosque) deserved this doom i.e. to be destroyed by burning. In fact, it was against reality to call this station of destruction (of the Muslims) to be [illegible] mosque. Thereafter, the Holy Quran revealing this reality proclaimed that this was not the mosque of "Piety", rather, it was an "injurious" mosque.

Just look at the enraged manner and furious words of the Holy Quran regarding this mosque:

"And as for those who built a mosque out of opposition and disbelief, and in order to cause dissent among the believers, and [illegible] an outpost for those who warred against Allah and His Messenger aforetime. And they will surely swear: We purposed nothing except good. And Allah bears witness that they verily are liars. Never stand (to pray) there. A mosque which was founded on piety from the first day is more worthy that you should stand (to pray) therein. Wherein are men who like to

remain purified and clean. Allah loves those who are pure and clean."

(Tauba, Ruku 13)

Lesson of Guidance

The same action can be ■ good one or a bad one due to the difference of the intention of the doer; it can be lawful or foul for the same reason.

Constructing a mosque is a good thing except when intended for Allah's sake and only then there will be just reward, and if it be for mischief and sedition, then there will be only torment. The construction of "Masjid-e-Qaba" and "Masjid-e-Nabvi" was accepted by Allah and it also brought reward.

The intention of the people who constructed these mosques was Allah's pleasure and these mosques were founded on piety. The mosque constructed by the hypocrites was rejected by Allah and became ■ sheer cause of torment. The intention of the constructors of this mosque was not Allah's pleasure and it was not founded on piety. Rather their purpose was to destroy Islam and to divide the Muslims. So, this mosque was utterly rejected. Even Allah Almighty prohibited the Holy Prophet ﷺ to enter this mosque and the Holy Prophet ﷺ not only ruined this mosque but also burnt it to ashes.

It proves that even in this era if a mosque is used by some misled sects as ■ place of ambush and ■ centre of espionage to make evil designs against the "people of truth", it becomes binding on the Muslims not to go to this

mosque for offering prayer, instead, they must boycott and ruin this mosque but never at all offer prayer there nor must they extend any cooperation or favour in its construction and promotion.

Or, all the Muslims should expel the misled sects from the mosque and taking the mosque in their possession, should put an end to the occupation of the misled, so that the mosque should be purged of the mischief, sedition and machinations of these people forever.

Allah knows well.

23. Pharaoh's belief was not accepted

When Pharaoh along with his army, was about to drown in the river, he, while drowning, declared to believe three times. But his belief was not accepted and he died in that very state of disbelief. So, the people who said that Pharaoh became a Muslim and then died, their statement is not reliable.

(Savi, Vol.2, Pg.172)

When drowning, Pharaoh said once: "I believe". Second time he said: "No one is Deity save Allah in whom the children of Israil put faith". And for the third time he said: "I am a believer".

There is a tradition that Hazrat Jibrail ﷺ filled Pharaoh's mouth with mud on Allah's behest and he could not utter "Confession of faith". (Kalimah). (Jalalin)

This is also related that when Pharaoh sat on the throne of his empire and claimed Divinity, Jibrail ﷺ in the form of a man, went to him to have his (Pharaoh's) verdict that what did the Kings say about a slave who thrived at the wealth and delicacies given to him by his master and who became ingrateful to him (his master) and negating the rights of his master, he declared his own rule, rather, claimed Divinity. Pharaoh wrote his verdict: "A slave who becomes ingrateful to his master and an insurgent, he should be drowned in the river as a punishment." So, when death overshadowed Pharaoh, Jibrail ﷺ showed him the same signed verdict, after which he died.

(Savi, Vol. 2; Pg. 172)

Mentioning this incident, Allah says in the Holy Quran:

"And we took the children of Israil across the river and Pharao with his hosts pursued in the rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no God save Him in whom, the children of Israil believe, and I am of those who surrender to Him."

(Younus, Ruku 9).

Even after Pharaoh had been drowned, the children of Israil were struck with Pharaoh's fear and awe to such a degree that they began to doubt about his death. Then Allah Almighty caused his dead body to reach the land and the waves of the river threw his dead body on the shore so that people could see it and believe Pharaoh's death, and could get admonition from his doom as well. It

is known that since then water began not to accept dead bodies and causes the dead bodies to float over its surface or throws on the bank.

(Savi, Vol.2, Pg.173)

Lesson of Guidance

Despite thrice declaring to believe, Pharaoh's belief was not accepted. What was the reason? The commentators have given three reasons in this respect:

Firstly, Pharaoh confessed faith at the time when Allah's torment had overtaken him and death had overshadowed him. Allah Almighty says: "It is the fashion of Allah that when torment reaches a nation, at that time, accepting faith by that nation brings them no good."

Since, Pharaoh believed after the torment had come upon him and death had overshadowed him, therefore, Allah Almighty did not accept his belief and commanded Jibrail عليه السلام to fill his (Pharaoh's) mouth with mud and tell him: now you believe (why?) whereas, you have always been refusing to believe; misleading people and causing mischief.

Secondly, along with believing in oneness of Allah, having belief in the Prophethood of the Prophet is also necessary. Pharaoh only confessed oneness of Allah and did not believe in the apostleship of Musa عليه السلام.

Thirdly, Pharaoh did not pronounce "Confession of Faith" (Kalima) with the intention of believing but only for saving himself from drowning was his wont that in

necessary. Pharaoh only confessed oneness of Allah and did not believe in the apostleship of Musa عليه السلام.

Thirdly, Pharaoh did not pronounce "Confession of Faith" (Kalima) with the intention of believing but only for saving himself from drowning as was his wont that in distress and affliction, he would beseech and return to Allah Almighty. But when the misfortune was removed, he would again proclaim that he was God. It shows that pronouncing "Kalima" (confession of faith) for saving one's life and not believing, is not sufficient for accepting faith. So, pharaoh's faith was not accepted and it is true that Pharaoh died by drowning while he was a disbeliever. Therefore, "Allama Savi" رحمة الله عليه has written in his "Tafseer" that people who said: "Pharaoh died after becoming a "Momin" (Muslim); their saying is not reliable."

Allah knows.

24. Hazrat Noah's عليه السلام Ark

Hazrat Noah عليه السلام preached Allah's message to his nation for nine hundred and fifty years but his wretched nation did not accept faith. Instead, they disdained and humiliated him in various ways and troubled him with many types of torments and hardships [redacted] much so that many a times, these oppressors assaulted and battered him [redacted] to such [redacted] extent that considering him to be dead, they enshrouded him in [redacted] cloth and put inside the house. But he عليه السلام again came out of the house and started to

His people were so averse that an old father would advise his children before dying that: "Noah عليه السلام is an old mad, so, no one should listen to him nor should pay any heed to whatever he says"; till one day a revelation came, "O Noah! People who have so far believed, no other is going to believe besides them." After that he عليه السلام became hopeless about their accepting faith. Then he cursed them to be destroyed. Then Allah Almighty commanded him to make ■ boat. So, in one hundred years' time, the teak trees planted by him became mature. He عليه السلام prepared ■ boat with the wood of these trees. This boat was eighty yards long, fifty yards wide and had three storeys. The lower most portion contained beasts, birds and insects etc. The middle portion contained quadrupeds and in the upper-most portion were his followers and he عليه السلام himself. In this way, this splendid boat was prepared by him عليه السلام in one hundred years which was the fruit of his-Noah's عليه السلام, and the believer's toil and expertise who worked pretty hard to make it.

When he عليه السلام was busy making the boat, his people would make fun of him by saying: "O Noah! Now you have become a carpenter, whereas you said before, you were a Prophet of Allah." Someone else would say: "O Noah! Why are you making this boat on this dry land? Have you gone off your head?" In short, they made fun of him in various ways, taunted him and used indecent language, and he عليه السلام used to say in reply: "Today, you poke fun at us. But don't worry when Allah's torment in the form of the Deluge, will come, we shall make fun of you."

When the Deluge came, he عليه السلام caused to embark one pair each of beasts, quadrupeds, birds and insects of different kinds. Then he عليه السلام himself, three of his sons i.e. "Ham", "Sam" and "Yafis" and their wives, his (Noah's) faithful wife and seventy-two believers, (men and women), in total eighty human-beings, embarked the boat. One of his wives, who was a disbeliever and one of his sons, "Kinaan" by name, did not board the boat and were drowned in the great flood.

It is related that when the snake and scorpion wanted to get on to the boat, Noah عليه السلام stopped them. Then, both these insects said: "O Prophet of Allah! Let us board! We give word that whoever will say, "Peace be upon Noah in the worlds", we will never harm him." Then he عليه السلام let them board the boat.

All the nations and other creatures except those who were in the boat, were drowned and destroyed in the Deluge, and his boat stopped at "Ararat" (Judi Mountain) and after the Deluge was over, he عليه السلام along with others in the Ark, landed. His children increased in number abundantly and they spread and settled throughout the earth. That is why, his title is "Second Adam".

(Savi, Vol.2, Pg.182 and other commentaries)

Allah Almighty has given an account of this episode in the Holy Quran in the following words:

"And it was inspired in Noah, (saying): No one of your folk will believe [redacted] those who have believed already; so be not distressed because of what they do. And

build the ship under our eyes and by our inspiration, and speak not to Me on behalf of those who do wrong. Lo! They will be drowned. And he was building the ship, and every time that the chieftains of his people passed him, they made mock of him. He said: If you make mock of us, we too shall mock at you even as you mock. And you shall know to whom a punishment that will confound him comes, and upon whom a lasting doom will fall."

(Hud, Ruku, 4)

25. An Oven that gushed forth Flood

Although Allah had informed Noah ﷺ already through revelation two hundred years ago that his folk would be drowned yet He (The Exalted) had fixed ■ sign of the arrival of the Deluge that the oven of his house would gush forth water. So, water began to flow from this stone oven and he ﷺ began to cause people to board the ship. Then a heavy rain started which continued for forty days and forty nights. The earth also was split everywhere and springs of water began to boil. In this way, the Deluge was caused due to the rain and the springs of water out of the earth, and the peaks of forty yard high mountains were submerged.

As Almighty Lord says:

"Thus it was) till, when our commandment came to pass and the oven gushed forth water, we said: Load therein two of every kind, ■ pair (the male and female), and your household, save him against whom the word has

gone forth already, and those who believe and but a few were they who believed with him."

(Hud, Ruku 4)

And describing the abundance and inundation of the water of both the sky and earth, Allah Almighty says:

"Then we opened the gates of heaven with pouring water. And caused the earth to gush forth springs, so that the waters met to a predestined purpose."

(Al-Qamar, Ruku 1)

That is to say the Deluge came and the entire world was drowned.

(Savi, Vol. 2, Pg. 183)

How forceful was the Deluge and what was the condition of waves of the stormy flood? It has been portrayed in the Glorious Quran in the following words:

"And it sailed with them amid waves like mountains."

(Hud, Ruku 4)

Noah ﷺ boarded the ship and the ship dashing against the slaps of stormy waves, sailed on till it came to rest at "Mount Judi" safely. Noah ﷺ prayed thus:

"In the name of Allah be its course and its mooring. Lo! My Lord is forgiving, merciful."

(Hud, Ruku 4)

26. "Mount Judi"

The Ark of Noah عليه السلام whirled in the dashes of the waves for six months. It even passed the Holy "Ka'aba" and also made circuit of "Ka'aba" seven times. Then at the commandment of Allah Almighty, this ship came to a halt at mount "Judi", which is situated in a city of Iraq called "Jazira".

There is a tradition that Allah Almighty sent revelation to every mountain that Noah's Ark will stay at any one of the mountains and all the mountains showed pride. But mount "Judi"expressed regard and humility. So, Allah Almighty honoured it (mountain 'Judi') with the stay of the Noah's Ark.

There is an other tradition that the wood and planks of this boat remained there for many days. Even some of the people of next "Ummas" witnessed these planks on mount "Judi".

On the tenth day of Moharram, this boat rested at the mount "Judi". So, on this day all the creatures in the boat i.e. men, animals and birds etc., all observed fast to express gratitude and after alighting from the boat, Noah عليه السلام peopled a colony. This first colony was named "Samanin". In Arabic "Samanin" [redacted] eighty. As eighty men were present in the boat, therefore, the name of this village was decided to be "Samanin".

(Savi, Vol. 2, Pg. 184)

Allah said in the Holy Quran:

"And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrong-doing folk!"

(Hud, Ruku 4)

27. Noah's ﷺ son was drowned

One of the sons of Noah ﷺ whose name was "Kin'aan", did not believe him-Noah ﷺ truly. Rather, he was a hypocrite and kept his disbeief always hidden. But at the time of the Deluge, he expressed his infidelity. Noah ﷺ called him at the time of getting on to the boat and said: "O my dear son! Mount the ship and abandon the disbelievers." He said: "I will climb and seek refuge on mountains".

Noah ﷺ said very pathetically: "My son! Today, no one can save anyone else from the punishment of Allah. But only that will be saved on whom Allah will have mercy". This talk was going on between the father and the son when a powerful wave came and "Kin'aan" was drowned. It is also related that "Kin'aan" climbed up a high mountain and hid himself in a cave closing all the openings of the cave. But when the waves of the Deluge dashed against the mountain peak, the cave was filled with water and hence, "Kin'aan", smeared in his urine and excrement, was drowned.

(Savi, Vol. 2, Pg. 184)

Allah, in the Holy Quran, says: "Noah called to his son and he was standing aloof- O my Son! Come ride with us, and be not with disbelievers. He said: I shall betake me to some mountain that will save me from the water. He (Noah) said: This day there is none that saves from the commandment of Allah save him on whom, He has had mercy. And the wave came in between them, so he was among the drowned."

(Hud, Ruku 4)

It shocked and grieved Noah ﷺ greatly to see his son drowning before him. He ﷺ solicited: "O my Lord! My son "Kin'aan" is one of my family and Your promise is true and You are the most just of Judges." Allah Almighty said: "O Noah! ﷺ Your son "Kin'aan" is not of your family whom We have promised to save. So, O Noah! This question on your part, is not just. So, do not ask of Me what you have no knowledge of." Hazrat Noah ﷺ said: "O my Lord! I seek refuge in You that I ask of You that I have no knowledge about. And if You don't forgive me and have mercy on me, I shall be of the lost".

(Savi, Vol. 2, Pg. 185)

Almighty Lord mentions this episode in the Holy Quran thus:

"And Noah called in his Lord and said: My Lord! Lo! my son is of my household! And surely Your promise is true and You are the most just of Judges. He said: O Noah! Lo! He is not of your household; Lo! He is of evil conduct, so ask not of Me that of which you have no knowledge. I

admonish you lest you should be among the ignorant. He said: My Lord! Lo! In You do I seek refuge (from the sin) that I ask of You that of which I have no knowledge. And unless You forgive me and have mercy on me, I shall be among the lost."

(Hud, Ruku 4)

28. How did the storm come to an end

When Noah's Ark had come to a halt at the mount "Judi", and all the disbelievers had been drowned and destroyed, Allah Almighty commanded the earth: "O earth! Imbibe all the water that had come out of you in the form of springs, and O sky! Stop pouring water. So, the water began to go down and the storm came to an end. Then Allah Almighty commanded Noah: "O Noah! Get down from the ship. Peace and mercy are on you from your Lord and upon those who were in the ship with you.

(Hud, Ruku 4)

According to a Hadith, Noah intended to send someone to bring information of the earth. First of all, the hen came forward for this purpose of bringing information about the earth and he caught it and putting a seal on its arms said: "You bear my stamp that despite being a bird, you will not be able to have a long flight. And my Umma will benefit from you." Then he sent a crow that caught sight of a carrion and fell upon it and did not return. Noah cursed it that it would always be fear-struck. So, it finds no refuge even in sanctuary or at any other place. Then He sent the pigeon. It did not land the earth rather, it took a leaflet of olive from the country

"Sheba" in its beak and came back. He said: "You did not land the earth, therefore, go again and bring some information about the earth. "Then the pigeon left again and landed the region of Holy "Ka'aba" in the Holy city of Makkah, and it saw that water had been removed from the earth and a red coloured soil had appeared. Both the feet of the pigeon became coloured with the red soil and it returned to Noah in the same condition and said: O messenger of Allah! Bestow upon me a collar round my neck and grant me red colour in my feet and honour me with dwelling in the area of 'Haram'." So, Noah passed a hand over its head with affection and then prayed for it that: May a beautiful collar appear round its neck, its feet become red, its race be safe and abundant and it finds abode in sanctuary!

(Savi, Vol.2, Pg.185)

Allah Almighty says in the Holy Quran: "And it was said: O earth! Swallow your water and, O sky! Be cleared of clouds! And the water was made to subside and the commandment was fulfilled and it (the ship) came to rest upon (the mount) Al-Judi, and it was said: A far removal for wrongdoing folk!"

(Hud, Ruku 4)

And after commanding Noah to alight from the ship, Allah said:

"It was said (to him): O Noah! Go you down with peace from Us and blessing upon you and some nation (that will spring) from those with you."

(Hud, Ruku 4)

Lesson of Guidance

This incident of Noah has in it many admonitions the luster and brilliance of which throw such light on the hearts of the believers due to which, their hearts become enlightened and enkindled with light and discernment and manifestation of faith. Some of the illuminations are given:

1. Hazrat Noah preached the lesson of righteousness with patience and tolerance to his nation despite the afflictions, heart lacerating taunts and abuses from them. Unless he received revelation that these people would never believe, he kept on preaching righteousness. When led through revelation, he became hopeless about their faith, he cursed them to be destroyed. For the preachers and spiritual heads of the Muslims, Noah [redacted] is a light of guidance and [redacted] beacon-house that they should also keep on preaching with patience and steadfastness.

2. Hazrat Noah and the believers were mounting the ship in this great flood storm while the waves of the storm were surging their heads like mountains and this ship was continuously jolting like a straw in the tides of this great Deluge. But Noah and the believers were at such a stage of trust in Allah that neither they were confused nor worried. [redacted] imparts a lesson to the believers that they, in the time of gravest distress even, should trust Allah and be satisfied.

3. Noah's (عليه السلام) son "Kin'aan" was ■ disbeliever. It shows that it is not necessary for the children of the righteous to be righteous only. Children of the impious may be righteous and vice versa. It depends upon the will and pleasure of Allah. Whomsoever He may create righteous and whomsoever otherwise.

Allah knows better.

29. Thunderbolt fell upon an impudent

A person who was one of the chiefs of the disbelievers of Arab, the Holy Prophet ﷺ sent some of the companions (رضي الله عنهم) to him for preachig Islam. So, these men-companions (رضي الله عنهم) visited that person and preached the message of Allah and His Prophet ﷺ and invited him to embrace Islam. That impudent said by way of joke: "Who is Allah?" "How is He?" and "Where is He?" "Is He of gold or of silver or of copper?" On hearing his arrogant and impertinent reply, the companions (رضي الله عنهم) felt a shudder and returned to the Holy Prophet ﷺ and related all what happened saying: "O Prophet of Allah! ﷺ We have never seen a bigger disbeliever and blasphemer than that person." The Holy Prophet ﷺ asked them to go to him once more. So, these men again called on him and that wretched uttered even more blasphemous words. The companions (رضي الله عنهم) became grieved over his blasphemy and indecent language and again returned to the Holy Prophet ﷺ and the Holy Prophet ﷺ again sent them to him for the third time. As these people reached there to preach Islam, he started quarreling and using indecent

and abusive language. The companions ﷺ displayed patience according to the saying of the Holy Prophet ﷺ. In the meantime, people saw a cloud coming all of a sudden and then were generated a thunder and a flash therein. Then, at once, with a formidable thunder, lightening fell upon that disbeliever and his skull was blown and in a moment he was burnt to ashes. After seeing that sight when the companions appeared before the Holy Prophet ﷺ, he ﷺ as soon as saw them, said: "The blasphemer whom you went to see, has been burnt to ashes." The companions said astonishingly: "O Prophet of Allah! How were you informed about that?" The Holy Prophet ﷺ said: "I have received the following verse just now."

(Savi, Vol. 2, Pg. 227)

"And He launches the thunderbolts and smites with them whom He wills while they dispute (in doubt) concerning Allah and He is Mighty in wrath."

(Ar-ra'ad, Ruku 2)

Lesson of Guidance

Such blasphemers have been seized and destroyed by Allah's torment times out of numbers. So, beware! beware! No such word at all be uttered that should be called a blasphemy. Nowadays, many people in ailment and distress, utter such ungrateful words that they happen to show disrespect to the Holy Lord which causes their faith to be lost and they merit torment in the world and hereafter. Heaven forbid! Heaven preserve us from it!

30. Five enemies of the Prophet ﷺ

These Five leaders of the disbelievers of Quraish were: (1) Aas bin Wile Sehmi (2) Aswad bin Mut-talib (e) Aswad bin Abdi-Ghaus (4) Haris bin Qais (5) Waleed bin Mughira.

These people afflicted the Holy Prohpet ﷺ very much and mocked at the Holy Prophet ﷺ quite frequently. One day, the Holy Prophet ﷺ went to the Holy Mosque. These wicked ones also reached after him ﷺ and began to mock and taunt him ﷺ as usual. In the same circumstance, Jibrail ﷺ appeared and he ﷺ beckoned toward the shank of Waleed bin Mughira, the sole of the foot of Aas bin Wile Sehmi, the eyes of Aswad bin Mut-talib, the belly of Aswad bin Abdi-Ghous and head of Haris bin Qais and said: "I shall remove wickedness from them."

So, in a short period these five enemies of the Holy Prophet ﷺ were caught in various distresses and died. Waleed bin Mughira. passed an arrow-seller's shop. Suddenly, the head of an arrow pricked into his "Tehmad" (a cloth worn round the wasit passing between the legs and fastened behind). He did not bend to get it removed out of arrogance and began to toss his "Tehmad" while standing to have it removed. It hurt his shank and that wound instead of healing caused his death.

"Aas bin Wile Sehmi" had his foot pricked with a thorn, because of which, his foot festered and became swollen like a camel's neck. In this affliction he tossed and bemoaned, and died.

Such a pain began in Aswad bin Mut-talib's eyes that he became blind and due to the acuteness of pain, he knocked his head against a wall again and again in restlessness and died saying: "I have been killed by Muhammad ﷺ."

"Aswad bin Abdi Ghaus" had dropsy due to which his belly became swollen very much and he died in agony caused by this disease.

Haris bin Qais's nose began to bleed and discharge pus and he died of it. In this way, these five scoffers of the Prophet ﷺ soon died after undergoing big pains.

(Savi, Vol. 2, Pg. 255)

The following verse of the Holy Quran was revealed about those five mockers:

"Lo! We are sufficient for you against the scoffers who set some other god along with Allah. So, they will [redacted] to know."

(Al-Hajar, Ruku 6)

Lesson of Guidance

Mocking and scoffing at the Holy Prophets عليهم السلام and afflicting and disgracing them is that big a crime that wrath of the Almighty Lord will never forgive these culprits. Such people were sometimes destroyed by Allah by drowning and sometimes by stoning their habitations; sometimes the Almighty ruined their settlements by overturning them by the jolts of the earthquake; some

were killed quite disgracefully and some had various diseases and died tossing in agony.

In this age also, those who mock at and show disrespect to the Holy Prophet ﷺ, should listen heedfully, that they have lost the wealth of faith already; now by Allah's will, they will be overtaken by some or the other torment and die in a disgraceful way and the world will be purged of their inauspicious existence. Listen! Allah's promise can never be untrue. So, you wait, and we are also waiting and if you want to avoid Divine Punishment, there is only one way out, and that is to repent genuinely at heart and replenish and inhabit your hearts with the love and dignity of the Holy Prophet ﷺ and make the respect and dignity of the Holy Prophet ﷺ your way of life by your word, action and faith. Then you will see that blessings of the Almighty Lord will be falling upon you at every step and honoured with the nobleness of a happy ending, you will be benefited by the auspiciousness of both the worlds.

Allah knows well.

31. All Modes of conveyance mentioned in the Holy Quran

At the time of revelation of Quran, the cattle that were usually used for carriage and riding, were four in number: camel, horse, mule and donkey. These beasts of burden and riding have been clearly mentioned in the Holy Quran. In addition to that, all the vehicles and carriages that are to be invented till the day of judgement, have

been briefly mentioned in the Glorious Quran. So, recite the following verse of the chapter "Nahal". Allah says:

"And the cattle has He created whence you have warm clothing and uses and whereof you eat. And wherein is beauty for you, when you bring them home and when you take them out to pasture. And they bear your load for you to a land you could not reach except with great trouble to yourselves. Verily! Your Lord is full of pity, Merciful. And horses and mules and asses (has He created) that you may ride them and for ornament. And He creates that which you know not.

(Al-Nahal, Ruku 1)

In the last sentence of this verse, there is ▪ mention of all the means of transportation and carriages of different kinds which are to come into existence till the day of judgement and which had not been invented at the time revelation of the Quran, e.g. bicycle, motor car, trains, trucks, ships, aeroplanes, heli-copters, rocket etc. By mentioning briefly all the means of transportation and carriages, Allah has displayed His divine Accomplished Power and has given an invisible information openly.

In addition to the means of transportation and carriages, this verse, in general, mentions briefly all the things which will be created till the Doomsday. Allah Knows.

Four animals (carriages) which were common at the time of revelation of the Holy Quran, possessed the following qualities which are worth remembering.

Camel

It has been the conveyance of many Prophets and messengers عليهم السلام. The Holy Prophet ﷺ himself rode the camel, and two of his female camels are very famous. One is "Quswa" and the other is "Adb'a", about which it is said that it was never defeated by any horse in the race. But once, it was left behind by the camel of a beduin and it was quite perplexing for the companions رضي الله عنهم. On that occasion, the Holy Prophet ﷺ said: "Allah has a right that when He exalts something belonging to this world, He puts it down as well. It is related that his ﷺ (female) camel Adb'a did not eat or drink anything after the death of the Holy Prophet ﷺ and it also died. And according to some of the traditions, on the Doomsday on the same camel, "Hazrat Bibi Fatima" [redacted] will come to the "Field of Resurrection."

(Ruhul Bayan, Vol.5, Pg. 8)

It is present in "Hayatul-Haiwan" that if the hair of the camel [redacted] burnt and the ashes thereof applied on the wound, bleeding will, at once, stop and if the tick of a camel is tied inside the sleeves of a lover, his love will be lost, and the meat of [redacted] camel is quite aphrodisiac.

(Ruhul Bayan, Vol.5, Pg. 9)

The Horse

Hazrat Ismail عليه السلام rode the horse first of all. Before he عليه السلام it was ferocious and wild beast. Thereafter, the Holy Prophet ﷺ said: "Ride the horse for it is patrimony of your father, Ismail عليه السلام." Hazrat Ans رضي الله عنه reports that next to wives, the Holy Prophet ﷺ loved the horse most of all. Hazrat Ibne' Abbas رضي الله عنه reports that the horse praises Allah in the battlefield in the following words: "The Holy, the sacred, Lord of the angles and of Ruh (Jibrail)." The Holy Prophet ﷺ also had some horses that he ﷺ used to ride.

It is related that "Musa" عليه السلام asked Hazrat Khizar عليه السلام which (modes of) conveyance he liked. Hazrat Khizar replied: "The horse, ass and camel. Because, the horse is the conveyance of brave messengers and the camel is the conveyance of Hazrat Hud, Hazrat Saleh, Hazat Shoaib عليهم السلام and Hazrat Muhammad ﷺ, and why shouldn't I love this quadruped (ass) which Allah Almighty revived after its death."

(Ruhul Bayan, Vol. 5, Pg. 11)

Mule

This is also an auspicious conveyance. It is related that the Holy Prophet ﷺ owned six mules.

One of these was white-coloured which was presented to the Holy Prophet ﷺ by the ruler of Egypt, "Maquqas" by name and its name was "Duldul". The Holy Prophet ﷺ used to ride this mule for travelling inside and outside Madina. It was blessed with a long life so much that all its teeth were lost and barley was ground to make

coarse meal for it. It remained alive long after the Holy Prophet ﷺ. As Hazrat Uthman رضي الله عنه rode it during his "Khilaphet" (reign) and after him رضي الله عنه Hazrat Ali رضي الله عنه rode it and proceeded for the war of "Khawarej". Then, after him, his sons, "Imam Hassan" and "Imam Hussain" and Muhammad bin Al-Hanifa رضي الله عنهم also had the honour of riding it.

(Ruhul Bayan Vol. 5, Pg. 11)

<u>The Ass</u>

This is also the conveyance of the Prophets and apostles. The Holy Prophet ﷺ also possessed two asses. One was "Afeer" and the second was "ya'foor" by name. It is related that the Holy Prophet ﷺ found "Ya'foor" in Khyber and it spoke to the Holy Prophet ﷺ saying: "O Messenger of Allah! My name is 'Zaid bin Shahab', and there have been sixty such asses among my forefathers were ridden by the Prophets عليهم السلام. You ﷺ are also the Prophet of Almighty Lord and I wish no one else should mount my back after You ﷺ". So, the wish of this animal came true and after the death of the Holy Prophet ﷺ, it emaciated out of extreme grief and fell into a well where it died at once. It is also related that the Holy Prophet ﷺ used to send "Ya'foor" for calling certain companion and it would knock at his (companion's) door with its head. The companion would understand to see it that the Holy Prophet ﷺ had called him. So, he (companion) would immediately accompany "Ya'foor" to the Holy Prophet's ﷺ court. According to ■ "Hadith" one who wears woolen clothe, milks the goat and rides the ass, will have not even the traces of pride in him.

(Ruhul Bayan, Vol. 5, Pg. 11)

Lesson of Guidance

These four animals (modes of conveyance) should not be despised as Allah has mentioned about their creation as an honour and favour (to them). Moreover, the Holy Prophets عليهم السلام have been riding these animals. So, the disgrace and derision of these animals are ■ grim impudence and disrespectfulness which may lead to disbelief in Allah. Rather, it is binding on every Muslim to consider these animals as the blessing of Allah and be grateful to Him (the exalted) and due to the connection of the holy prophets عليهم السلام with these beats, he should value them from the bottom of the heart and should never despise or disdain them that the safety of 'Faith', rather, its luminosity, has its secret hidden in doing so. The other means of conveyance which have been invented after these four, are also lawful to ride and it is compulsory to have a faith that all these means of conveyance are actually created by Allah and they are those modes of conveyance, the creation of which was promised by Allah, saying: "And He creates that which you know not."

Allah Knows.

32. The Honey-Bee

In Arabic, the honey-bee is called "Nahal". In the Holy Quran, Allah Almighty has revealed a chapter which is named "Nahal". In this "Sura" (chapter), virtues of honey and honey-bee, their benefits and advantages are mentioned which are, in fact, worth-mentioning. The bees possess a very prominent position in the catalogue of the

wonders of the world. Some of the virtues of this honeybee are as follows:-

(i) The discipline and arrangement of the homes of the bees i.e. of their hives, are so organized and regular as if it were the "system of government" of an [redacted] advanced country under which the whole system and administration are run in the country in an organized manner wherein appear no disorder and disturbance.

(ii) Thousands rather, lacs in number, these bees live in such a way that they have [redacted] king-among themselves that is largest of all the bees in size and physique. All the bees move and stay under the leadership of this king that (the king) is called "Ya'soob".

(iii) "Ya'soob" allots the bees their share of work, assigns them their duties and makes them do their particular job. So, some bees build a dwelling which is in the form of holes. These bees give hexagonal shape to these holes so beautifully and uniformly [redacted] if they were made by [redacted] engineer with the help of a pair of compasses. All (the holes) have exactly uniform and similar shape; all have absolutely equal length, width and depth.

(iv) Some bees do the job of laying eggs and giving birth to young bees. Some other prepare honey and [redacted] make wax; some fetch water and some keep watch. No other bee has the power to enter their house.

(v) These bees suck and bring the juice of flowers and fruit etc. and store in the honey chamber. They, in

search of fruit and flowers, go hundred of miles away separately into the forests and plains, but they do not forget their hives and without any trouble and search, reach straight their hives from a distance of hundreds of miles.

(vi) Bees build their hives sometimes in trees, sometimes on mountains, sometimes in houses, sometimes in holes in the walls, sometimes underground, and at every place, their factory is run with uniform discipline and arrangement.

(vii) These bees prepare honey of different colours and tastes, sometime red, sometime white, sometime black, sometime yellow, sometime thin and sometime thick. According to different seasons and due to the fruit and flowers of different nature, the honey has different colours and tastes.

In the holy Quran, Allah says about the bees:

"And your Lord inspired the bee, saying: "Choose your habitations in the hills and in the trees and that which they thatch, then eat of all fruits, and follow the ways of your Lord, made smooth (for you). There comes forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! Herein is indeed a portent for people who think.

(Al-Nahal, Ruku 9).

Lesson [redacted] Guidance

Allah Almighty has made honey a cure for all diseases. So, some of the diseases are cured by using honey only and in some diseases, honey is mixed with

other medicines for their treatment as all the ailments are cured with electuaries, stomachic medicines and syrups of various types, and in all these medicines honey is mixed. Similarly, in oxymels too, honey is mixed which is very useful for stomach diseases. Nevertheless, every Muslim should have faith that there is cure in honey. Therefore, in the Holy Quran, Allah said about honey: "There is cure in it for people."

Allah alone Knows.

33. A Decrepit Old Man

Mentioning the long age of man in which all his powers are fatigued and rendered idle and he is left with deficient strength, stupidity and low understanding; and taking the form of a child, he is devoid of wisdom and sagacity, sense and understanding; and overpowered by oblivision, he forgets all his knowledge and becomes helpless to rise up, sit and even to walk, Allah says in the Holy Quran:

"And Allah created you, then causes you to die, and among you is he who is brought back to the most abject stage of life so that he knows nothing after (having had) knowledge. Lo! Allah is knower, Powerful"

(Al-Nahal, Ruku 9)

The term of this "base age" is not fixed. History shows that some people attain such a state at the age of sixty only and some do not become so even attaining the

age of a hundred years. Howerer, Imam Qatadah رحمة عليه الله says: All powers and senses of the one who has attained the age of ninety, become useless due to work and use and he becomes unable to earn, go on a pilgrimage or do "Jihad". This age and its problems are really such that man should seek Allah's protection from it. As according to a Hadith, the Holy Prophet ﷺ used to seek Allah's refuge from seven things and prayed thus:

"O Allah! I seek shelter of You from stinginess and indolence, and the base age and the torment of the grave, and the mischief of "Dajjal" and of life, and of death."

Therefore, it is related that famous saint and authentic religious scholar Hazrat Muhammad bin Ali Wasti رحمة عليه الله used to pray for himself thus:

"O Allah! Do not keep me alive till the time when I will become a burden on anyone and You (Almighty) support me before I request every acquaintance to hold my arm for standing up."

According to a Hadith, and some people have also reported it to be the saying of "Hazrat Akrama", that the person who will keep on reciting the Holy Quran for ever, will not reach the old decrepit age, and in the same way, the person who will keep on thinking over the Holy Quran and will also be following it (the Quran), he will not also reach this old decrepit age.

(Ruhul Bayan, Vol. 5, Pg. 55)

Lesson of Guidance

Life and death, and short or long age, are in Allah's grip and control. On whomsoever He wishes, He bestows a short age; whomsoever He wills, He grants a long age. No one has the power to interpose. Man should, in any case, be patient and content over Allah's will. But, however, he ought to pray: "May Allah cause my life to pass in good deeds and protect me from every sort of sins!" Because, a short life spent in doing good deeds, is the largest reward, but a long life spent otherwise, is a big loss and misfortune. One ought also to be cautious that an old person should not be disrespected, instead, the old should be dealt with respect and honour because [redacted] "Hadith" reports that a person complained about starvation before the Holy Prophet ﷺ. The Holy Prophet ﷺ said: "Probably, you might have walked before an old man. It is the ominousness of that."

(Ruhul Bayan, Vol. 5, Pg. 6)

34. A Foolish Old Woman

In the holy Makkah, there was an old woman named "Raita binte Umru". She was superstitious by nature and had disturbance in mind. She worked hard and spun thread daily in the noon and after the noon, she would break the spun thread into small pieces. She would also get it shattered by her bondmaids; this [redacted] her daily routine.

(Savi, Vol.2, Pg. 273)

The people who would swear by Allah or give people word in the name of Allah and then violate their oaths and break promises, have been compared with this woman by Allah and forbidden to do so as well.

As Allah says:

> "Fulfill the convenant of Allah where you have convenanted, and break not your oaths after the asseveration of them and after you have made Allah surety over you. Lo! Allah knows what you do? And be not like he who unravelled the thread, after he had made it strong."
>
> (Al-Nahal, Ruku. 13)

Lesson of Guidance

Every sort of violation of convenant and breach of promise is forbidden, and is a sin according to "shariah". Similarly, it is unlawful, to swear by Allah and then to break it unnecessarily. Allah Almighty says: "Fulfil your convenants" and again said He (Almighty): "Fulfill your oaths". But if someone has taken an unlawful (against shariah) oath, he ought not, at all, to stick to it firmly, instead, he ought to break it and expiate."

(Allah Knows)

35. Destruction of the village "Hasur"

"Hasur" was ■ village of Yemen. Allah Almighty, for the guidance of the people of this village, had sent ■ Prophet Musa bin Isha عليه السلام a long time before Hazrat Musa bin Imran عليه السلام. Musa bin Isha عليه السلام was the great grand son of 'Hazrat Yaqub' عليه السلام. The people of the village disbelieved in him and then killed him. On this offense, Allah's wrath and torment fell upon the villagers. They were seized by various calamities so much so that "Bakht Nasar", ■ non-believer and cruel king, became the ruler of this village and he, quite remorselessly, killed all the men of the village and arrested and made all the women his maidservants. He laid the village waste and plundered it badly. When the massacre started, the villagers started to flee. At that time the angles, as a mock, said:

"O the villagers! Don't run away and lead ■ calm and comfortable life with your wealth saved in your houses. Where are you escaping to? Stop! This is in revenge for the unjust murder of the Holy Prophets عليهم السلام whatever you are getting." This voice of the angles was being continuously heard coming from the sky throughout the village and the swords of the army of "Bakht Nasar" went on cutting their heads off. When the people of the village saw this scene, they began to confess their sins and crimes. But their lamentation, wailing and restlessness did them no good. Streams of blood flowed there and the whole village was devastated. The Holy Quran has narrated the story of the ruination and destruction of these people in the following words:

"And how many [redacted] community that dealt unjustly have We shattered, and raised up after them an other folk! So when they felt our torment, behold them fleeing from it. (But it was said to them): Flee not, and return to that (existence) which emasculated and to your dwellings, that you may be questioned. They said: Alas for us! We were wrongdoers. And this their crying ceased not till We made them as reaped corn, extinct."

(Al-Ambia, Ruku 2)

And some of the "Mufassirs" (interpreters) say that in this verse, this village stands for the villages of the previously destroyed "Ummas". i.e. the settlements of the nations of "Hazrat Noah", "Hazrat Lut", "Hazrat Saleh" and "Hazrat Shoaib" علیہم السلام, which were devastated and ravaged through various torments.

(Savi, Vol.3, Pg.60)

(Allah knows)

Lesson of Guidance

The disbelief in and disgrace of the Holy Prophets علیہم السلام, their affliction and killing are those big crimes, the perpetrators of which are sure to receive torment of Allah. So, the Holy Quran is a witness that many a communities were destroyed due to these crimes.

36. Hazrat Dhu'l-Kifl ﷺ

In the Holy Quran mention of "Hazrat Dhu'l Kifl ﷺ occurs in two "Suras" only i.e. "Sura Ambia" and "Suras Sa'd". In these two "Suras", only his name is mentioned. Besides his name, no detailed or brief description about him is given there in the Glorious Quran. In "Sura Ambia" it is written:

"And (mention) Ismail and Idris and Dlu'l-kifl. All were of the steadfast".

(Al-Ambia, Ruku 6).

Similarly, in "Sura Sa'd" it is mentioned:

"And make mention of Ismail and Elisha and Dhu'lkifl. All were of the excellent."

(Sa'd, Ruku 4)

The Holy Quran has mentioned nothing about Hazrat Dhu'l-Kifl ﷺ except his name. Similarly, in Hadiths also, his mention is not found.

So, in the light of the Holy Quran and Hadith, [illegible] cannot say anything more about Hazrat "Dhu'l-Kifl" than that he was [illegible] chosen Prophet and messenger of Almighty Allah who was sent for the guidance of some nation.

However, Shah Abdul Qadir Dehalvi رحمة عليه الله says that Hazrat Dhu'l-Kifl was the son of Hazrat Ayub ﷺ. He i.e. "Hazrat Dhu'l-Kifl" purely for Allah's sake, stood

surety for someone and on account of that he had to undergo the hardship of several year's imprisonment.

(Mozeh Al-Furqan, Sura, Ambia).

And some other interpreters say that in fact, Hazrat Dhu'l-Kifl is the title of Hizqil ﷺ.

And some of the people of the present age opine that 'Dhu'l-Kifl' is the title of 'Gotam Budha' because the name of the capital city of his realm was 'Kapl Wastu' and 'Kifl' is arabicised for it i.e. 'Kapl Wastu'. In Arabic, 'Dhu' is used for 'sahib' (Lord) and 'Malik' (Master). Therefore, here also, the lord and king of 'Kapl Wastu' has been spoken as 'Dhu'l Kifl'. These people claim that the original teachings of 'Gotam Budha' were of 'Oneness of Allah' and true Islam. But afterwards this religion like other religions and sects, was transposed and changed. But it should be clear that the opinion of some of the people of this age that 'Dhu'l-Kifl' is 'Gotam Budha's' title is, to me, a mere conjecture based on fancy. Historically and from evidential point of view, this opinion has no weight. Allah knows better. Apparently, it seems that Dhu'l-Kifl ﷺ is one of the Prophets of 'Bani Israil' and besides those circumstances and events of the Prophets of 'Bani Israil' which have been related in the Holy Quran, Quran reveals no such particular event as took place during the age of 'Dhu'l-Kifl' and which had an aspect of exhortation and admonition other than the usual preach and guidance. Therefore, the Holy Quran only mentioned his name and not his circumstances and conditions. Only Allah Almighty knows.

37. Canals will be taken up

Hazrat Ibne Abbas ﷺ has said: "Allah Almighty has originated five canals from the paradise. (1) Jehun, (2) Sehun (3) Tigris (4) Euphrates (5) Nile. All the five of these canals have been originated from the same spring. Allah Almighty has placed this spring as trust inside the mountains through Jibrail ﷺ and from the mountains, He has caused these canals to flow on the earth and people are obtaining various benefits from them. When the time of emergence of 'Yajuj' 'Majuj' will come, Allah Almighty will send Jibrail ﷺ on earth and he will lift six things from the earth (i) The Holy Quran (ii) All the knowledge (iii) the Black Stone (iv) Place of Ibrahim ﷺ (v) Coffin of "Hazrat Musa" (vi) the above mentioned six canals. And when these six things will be taken up from the earth, all the blessings of the religion and the world will be lifted too, and people will be completely deprived of these blessings.

(Savi, Vol.3, Pg.95)

Allah (The Possessor of might and majesty) says in the Holy Quran:

"And we sent down water from the sky in measure, and we cause it to settle in the earth and Lo! We are able to withdraw it.

(Al-Mominun, Ruku, 1)

In this verse: "And Lo! We are able to withdraw it" means: "We shall, one day, lift these waters and canals

and put them where We have caused them to flow from, and all these (canals) will become extinct on the earth."

Lesson of Guidance

So, it is binding on humans to be grateful to these blessings of the Holy Lord and to use the water economically without wasting it at all. They must also fear Allah for not being devoid of this blessing.

Allah knows.

38. Stages of the Creation of Man

Allah Almighty is absolutely Powerful and Eternal. If He Almighty wills, He can create thousands of men in a moment. But He, the Possessor of the absolute power, in spite of His Divine Power, causes human beings to come into existence gradually by dint of His Divine Wisdom. So, semen, after reaching mother's womb, undergoes various changes in its state and obtains a peculiar constitution and becomes a clot of blood. Then that clot becomes a piece of meat which then turns into bones. Then these bones are covered with flesh and the whole body is prepared. Then spirit is put into the body and this non-living body becomes living and the powers of speech, sight and hearing are granted to it. Then mother gives birth to the child and in this way going through different stages, man gradually comes into existence. The Glorious Quran has presented a picture of the stages of man's creation in the following words:

"Then placed him as a drop (of seed) in a safe lodging. Then fashioned We the drop a clot, then fashioned We the clot a little lump, the fashioned We the little lump bones, We clothed the bones with flesh and then produced it as an other creation. So, blessed be Allah, the best Creator of all!

Lesson of Guidance

What wisdom and advisability of Allah are hidden in man's creation after passing through different phases?

How can an ordinary man understand them? But, at least, for every human-being, there are admonition and advice in it, so that, man should think over that and never forget what his origin was, and what he has been made out of by Allah? Thinking over that he should believe in Allah and never should he let pride, arrogance and vanity come near him; and keeping in mind that he has been created from a semen, he should always lead a humble life with submission and meekness. Keeping in view all that, he should also believe in the "Day of Resurrection" that the Lord who has created him a man from a drop (semen), He, undoubtedly, also has the power to revive him after death, will take an account of his good or bad deeds. Allah knows.

39. Blessed Tree

In the Holy Quran, blessed tree means the "Olive" tree. After the Deluge of Noah, this [illegible] the first tree to grow on the earth and the place where it grew for the first

time, the "Mount Tur" where 'Hazrat Musa' spoke to Allah. The Olive tree has a very long age so much so that some of the scholars say that it survives upto thousands of years.

(Savi, Vol.3, Pg.95)

Hazrat Abdullah bin Abbas ﷺ said: "In the olive, there are many benefits and profits. Its oil is used to light ■ lamp, and it is also used as curry. It is also used to massage the head and body and in rubbing and cleaning leather. It is used to light fire and no component of it is useless, even its ashes are used to wash and clean silk. It grows in the houses and holy lands of the Prophets عليهم السلام, and seventy Prophets عليهم السلام have prayed for it to be blessed. Even owing to the prayers of Hazrat Ibrahim عليه السلام and the Holy Prophet Hazrat Muhammad ﷺ, this tree has been exalted.

(Savi, Vol. 3, Pg. 115)

Allah has said about this blessed tree in the Holy Quran:

"And a tree that sprung forth from Mount Sinai that grows oil and relish for the eaters."

(Al-Mominun, Ruku 1)

At another place, says Allah:

"And (this lamp is) kindled from ■ blessed tree, an olive neither of the East nor of the West."

(Al-Nur, Ruku 5)

Lesson of Guidance

An Olive is a very blessed tree. Although it, at every place, grows without any labour and nourishment, but especially in Syria and generally in "Arab", it is found abundantly and at these places, people use its oil very much. Even in "Makkah Mukarama" people fry and eat meat and fish in its oil. Its oil, in Arabic, is called "Zait" and one who sells this oil is called 'Zaiat'. So, if it can be found, the Muslims should use it as a sacred thing for it has been called a blessed tree in the Holy Quran, and seventy prophets عَلَيْهِمُ السَّلَام have prayed for it to be even more blessed. So, there is no doubt in its being blessed and as it is blessed, it must be having many benefits and advantages in it.

Allah knows.

40. Who are As-habur-Rass?

"Rass", in the lexicon means, a 'Well'. Therefore, "As-habur-Rass" means 'Men of Well'. Allah Almighty, in the Holy Quran, has mentioned the ruination of a nation, known as 'As-habur Rass' due to their insolence and disobedience. So, Allah says in the Holy Quran in Sura Al-Furqan:

"And the (tribes of) Aad and Thamud and the dweller in Ar-Rass and many generations in between. And each (of them) We warned by example, and each (of them) We brought to utter ruin."

And in Sura "Q'af", giving a description of the list of the destroyed nations, Allah Almighty says:

"The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribes) of Thamud and A'd and Pharaoh and the brethren of Lut. And the dwellers in the wood and the folk of Tubba'. All of them denied the prophets. So, my threat took effect."

(Q'af, Ruku 1)

Who were "As-habur Rass" and where did they live? In this respect, the sayings of the commentators are so different that the truth, instead of being revealed, has become even more veiled. However, I shall mention some of the sayings briefly here and shall give my own view too.

<u>First saying:</u> "Allama Ibn Jarir" says that 'Rass' also means a pit. Therefore, 'As-habul Ukhdud' (People who dug the pit) are actually called 'As-habur Rass'.

<u>Second saying:</u> 'Ibne Asakar' has written this saying to be true in his 'Tarikh' (History) that 'As-habur Rass' was the name of a people centuries before the tribe of 'Aad'. The place where these people inhabited, Allah Almighty had sent there a Prophet 'Hazrat Hanzalah bin Safwan'. These disobedient people did not believe in their Prophet and accepted truth in no way, instead, they killed their Prophet, [redacted] punishment of which the whole nation was ruined [redacted] a result of Allah's torment.

(Tafsir Ibne Kasir, Sura Furqan and Tafsir Ibne Kasir Vol. 1)

<u>Third saying:</u> 'Ibne abi Hatim' says that there was a well near 'Aazar Baijan'. The people who were abiding near the well, they put their Prophet into the well and buried him alive. That is why, these people were called As-habur-Rass.'

(Tafsir Ibne Kasir, Sura, Furqan, Tafsir, Ibne Kasir, Vol. 1)

<u>Forth saying:</u> 'Qatadah' says that in the territory of 'Yamama', there was ■ settlement named 'Fulj'. 'As-habur-Rass' lived there and it is that nation that, in the Holy Quran, has been called 'As-habul Qarya' and they are spoken of with different references.

<u>Fifth saying:</u> 'Abu Bakr Umar Naqas' and 'Suhaili' say that there was ■ very large well in the colony of 'As-habur-Rass'. They used to drink water of that well and also irrigated their fields. They were led astray and they killed their Prophet. As an outcome, Allah's torment fell upon them and they were destroyed.

<u>Sixth saying:</u> 'Muhammad bin Qa'ab Qurazi' says that the Holy Prophet ﷺ said: "The first person to enter the paradise will be ■ black slave."

And this is because Allah sent ■ Prophet in a habitation and no one save ■ black slave believed in him. Then the people of the city threw the Prophet into a well and covered its mouth with a large heavy stone so that no one could open it. But the black slave would cut wood in the forest daily; sell the wood to buy food; reach the well and lift the stone to present the food to the Prophet. After

■ few days, Allah induced sleep over this slave in the forest and he remained there asleep for fourteen years. During this period, the people's minds altered. They took the Prophet out of the well, repented and embraced faith. Then the Prophet died after a few days. After fourteen years when the black slave got up, he thought he had slept for a few hours. He hurriedly cut wood and reached the city where he noticed the conditions had been changed. On asking, he was told the whole story. The Holy Prophet ﷺ had said about this slave that: "A black slave will enter paradise first of all."

(Murawajuz-Zahab, Pg. 86)

Seventh saying: Famous historian 'Allama Mas-udi' says that "As-habur-Rass" are among the children of Hazrat Ismail ﷺ, and they were two tribes, 'Qaidma' (Qaide Mah) and second 'Yamin' or 'Ra'wil'. The two of these tribes lived in 'Yemen'.

(Arzul-Quran, Vol. 2, Pg. 56)

Eighth saying: A scholar of Egypt 'Farjullah Zaki' says that the word 'Rass' is an abbreviation of 'Ars' and it is situated in the territory of the city of 'Qafqaz'. Allah sent ■ Prophet in this area whose name was 'Ibrahim Zardasht'. He ﷺ invited his people to accept the religion of truth. But they showed disobedience and rebellion. So, these people were destroyed by Allah's torment.

These are eight opinions about "As-habur-Rass" and all the eight have been under discussion. People have been accepting and questioning all these sayings and

traditions mentioning the detail of which I would not like to lengthen my otherwise short book.

The sum and substance of the conversation is that we get at least this much information about "As-habur-Rass" from the Holy Quran that these people existed before Jesus عليه السلام. As far the question, whether they are a people in-between "Hazrat Musa's" and "Hazrat Isa's" (Jesus), عليهما السلام ages, or they are some people of ancient period, Quran says nothing about it and from the above-mentioned traditions from different commentaries, it is very difficult to draw an absolute conclusion.

Allah knows well.

41. "As-habe-Aika's" ruine

"Aika" means a bush. The city of these people was in the midst of green forests and verdant trees. Allah Almighty sent Hazrat Shoaib عليه السلام. The sermon delivered by him عليه السلام to "As-habe Aika" has been given in the Holy Quran thus, he said:

"Will you not ward off (evil)? Lo! I am a faithful messenger of you. So keep your duty to Allah and obey me. And I ask of you no wage for it; my wage is the concern only of the Lord of the Worlds. Give full measure, and be not of those who give less (than the due). And weigh with the true balance. And wrong not mankind in their goods, and do not commit evil, making mischief, in the earth. And keep your duty to Him Who created you

and the generations of the men of old. They said: "You are but one of bewitched. You are but a mortal like us, and Lo! We deem you of the liars. Then make fragments of the heaven fall upon us, if you are of the truthful." He said: "My Lord is Best Aware of what you do." But they denied him, so there came on them the retribution of the day of gloom. Lo! It was the retribution of an awful day.

(Sho'ra, Ruku 10)

In short, "As-habe Aika", on hearing the corrective speech of Hazrat Shoaib ﷺ, used indecent language and showing their disobedience, pride and arrogance, denied their Prophet. They displayed so much refractoriness that they asked their Prophet to bring a piece of the heaven and make it fall upon them and destroy them.

After that Allah's torment came upon these people, and what that torment was, listen and seek admonition!

It appears in a "Hadith" that Allah Almighty opened a door of the hell on these people due to which schorching heat and warmth of the hot wind spread in the whole settlement and the people of the colony began to feel choked. They also started to enter their houses and sprinkle water on themselves. But water and shadow gave them no comfort and peace. Their bodies were schorching with heat. Then Allah Almighty sent a cloud which prevailed over the whole colony like a canopy and it contained coolness and comforting breeze. Seeing this, all the people came out of their houses to gather under the conopy of the cloud. When all had come under the cloud,

earthquake came and fire fell from the sky in which all were burnt tossing like locusts. They had, in insurgence, spoken to Hazrat Shoaib ﷺ: "Make a fragment of the sky and fall upon us and destroy us." So the torment came upon them and all of them were burnt to ashes.

(Savi, Vol.3, Pg.150)

■ Necessary Elucidation

It should be clear that Hazrat Shoaib ﷺ was sent as a Prophet towards two people. One people were 'Madin' and the second were 'As-habe Aika'. Both these people denied him, and showing their disobedience, sinfulness and transgression, they disrespected him and used indecent language, and both these people were destroyed by Allah. The torment that 'As-habe- Madin' met, was that the Earth was shaken with the cry and roar of Hazrat Jibrail ﷺ and the hearts of the people burst out of fear and awe and all were dead in [redacted] moment, and 'As-habe Aika' were destroyed through the torment of 'the retribution of the Day of gloom' the detail of which you have read just now. (Savi, Vol.3, Pg.150)

42. Migration of Hazrat Musa ﷺ

Hazrat Musa ﷺ grew up in the court of "Pharaoh" since his childhood. But when he ﷺ grew young, he ﷺ became restless to [redacted] the atrocities of "Pharaoh" and his people "Qabtees", and began to raise voice against the followers of Pharaoh. On this, "Pharaoh" and his people who were called "Qabti" became his (Musa) enemy and he (Hazrat Musa) left Pharaoh's palace and began to live in

the outskirts of the city secretly. One day, when the people of the city were having a nap at noon, he عليه السلام entered the city secretly. The name of the city was "Manaf" which is situated within the boundaries of Egypt. "Manaf" was actually "Mafa" which, in Arabic, was named "Manaf". Some "Mafassirs" say that this city was "Ainush-shams" and some say that this city was "Habin" which was two "Kos" (a measure of length about two miles) away from Egypt, (Jamal and Khazin) or it was "Umme-Khanan" or Egypt.

(Savi, Vol.3, Pg.176)

When he عليه السلام reached the city, he عليه السلام saw a person of his folk, "Israiles" who was fighting with a person of "Pharaoh's" people, "Qabti". The "Israile" requested Hazrat Musa [redacted] to help him. On this, "Hazrat Musa" عليه السلام gave the "Qabti" a blow and he died. He عليه السلام became regretful on this and began to repent and seek forgiveness of Allah. The people of Pharaoh's folk informed Pharaoh that someone had killed one of the "Qabtis". "Pharaoh" gave orders to locate the killer and the witnesses. The Pharaoh's people wandered about searching but they found no trace. Hazrat Musa عليه السلام remained worried for the whole night till the morning that what would be the result of the killing of the "Qabti"? And what would the people of that "Qabti" do? The other day, Hazrat Musa عليه السلام again happened to come across the same "Israile", who had asked him عليه السلام for help one day. He was again quarreling with a "Fir'oni" (Pharaoh's man). Hazrat Musa عليه السلام scolded the "Israile" for quarrelling with people every day and for putting himself and others into trouble and worry. But

then Hazrat Musa took pity on him and he wanted to save him from the cruelty of the "Fir'oni". The "Israile" said to Hazrat Musa: "Do you want to kill me in the way you killed a man yesterday? Do you want to be harsh on the earth and no wish reformation at all?" In the meanwhile, a man came running from a corner of the city and told that the "Qabtis" of the Pharaoh's court were planning his (Hazrat Musa's) murder. The man said: "I am your well wisher, and you please leave the city". He got out of the city in fear and waited for the consequence. Then he prayed: "O my Lord! Save me from the operessors". Praying this he migrated to "Madin" where Hazrat Shoaib lived. "Hazrat Shoaib" gave him shelter and got his daughter, "Bibi Safura" married to him.

(Sura Qasas, Ruku 2)

The person who rushed towards Hazrat Musa from a corner of the city to inform him about the plan of his murder, and suggested him to migrate, was the son of Pharaoh's uncle whose name was "Hizqil" or "Sham'un" or "Sam'an". He had believed in Hazrat Musa from the family of Pharaoh.

(Savi, Vol.3, Pg.177)

<u>**Lesson of Guidance**</u>

From this incident, the preachers of the truth should seek admonition and advice that "Hazrat Musa" and other Prophets went through how many adverse situations in the way of preach, but they did not

abandon tolerance and steadfastness. At last Almighty Lord helped them so that these people became successful and their enemies were ruined and destroyed.

Allah knows well.

43. Cobweb of [redacted] Spider

The disbelievers deified the idols and put their trust and relied on the help and support, and assistance and beneficence of these idols. Allah Almighty has related a strong instance to reveal the foolishness and self-deception of the disbelievers which is full of admonition and precept of high degree. So, Allah, in the Holy Quran, says:

"The likeness of those who choose other patrons than Allah is as the likeness of the spider that she built for herself a house, and Lo! The frailest of all houses is the spider's house, if they but knew.

(Ankabut, Ruku 4)

It means that the spider builds a net-house and thinks that it is sitting in a house. But the frailty of its house is such that its house can neither protect it from the sun, nor from rain, nor from hot and nor from cold, and is destroyed by an ordinary current of air. Same is the case with the disbelievers that they have owned the idols as their patrons and trust and rely [redacted] the help and support of these idols, whereas, the idols can neither harm nor can give benefit of any kind. The trust of the disbelievers on

the idols is as frail as the cobweb. Had the disbelievers understood it; it would have been better for them.

Spider

Spider is a strange creature. It has eight feet and six eyes and it is ■ very contented animal. But glory be to Allah! The most avaricious animals i.e. fly and mosquito, are its food. The spider sits hungry and thirsty in its cobweb and does not leave its house to look for food. When a fly or mosquito is entangled in the web, it eats that, otherwise, it remains tolerant and contented inside the cobweb.

It is specifically mentioned among the virtues of the spider that at the time of migration when the Holy Prophet ﷺ was present inside the cave “Saor”, a spider wove net over the opening of the cave and a she pigeon laid eggs, seeing which, the disbelievers returned thinking that if someone had entered the cave, the net and eggs had been broken.

(Savi, Vol.3, Pg.197)

Hazrat Ali رضی اللہ عنہ relates that the Holy Prophet ﷺ said: “Remove the cobweb from your houses, as it causes poverty and indigence.”

(Khazainul-Irfan, Pg 476)

44. "Hazrat Luqman Hakim"

A mention of the praise and admiration and some of the counsels of "Hazrat Luqman" has occurred in the Holy Quran with great dignity and glory and a Surah of the Holy Quran has been named after him i.e. "Surah Luqman". "Muhammad bin Ishaq Maghazi" has described his genealogical tree thus: "Luqman bin Ba'ur bin Bahur bin Tarikh". This "Tarikh" is the father of Hazrat Ibrahim Khalil-ullah and some of the historians say that he (Hazrat Luqman) was the nephew of Hazrat Ayub and some others say that he was his (Hazrat Ayub's) cousin.

"Hazrat Luqman" got [redacted] age of one thousand years. He [redacted] remained in the company of "Hazrat Daud" [redacted] and acquired knowledge from him. Before the birth of Hazrat Daud, he (Hazrat Luqman) was the jurist of the children of "Bani Israil". But when Hazrat Daud was honoured with the rank of Prophethood, Hazrat Luqman gave up delivering sermon and in some books it is written that Hazrat Luqman said that he had met forty thousand Prophets and that he had selected and learnt by heart eight sayings from the sacred talks of these Prophets, which are as under:-

(i) Control your heart when you offer prayer.
(ii) Save your throat when you eat meal.
(iii) When you entre someone's house, restrain your eyes
(iv) When you are in the company of people, hold your tongue.

(v) Always remember Allah.
(vi) Always remember your death.
(vii) Forget your favours (to others)
(viii) Ignore the tyrannies of others.

Besides "Hazrat Akrama" and "Imam Shai'bi", all other scholars say that "Hazrat Luqman" was not [redacted] Prophet, instead he was [redacted] sage and among the children of "Bani Israil", he was ranked very high; he was a believer and a renowned virtuous fellow. Allah Almighty had made his heart a treasure of wisdom. Quran says:

"And verily We gave Luqman wisdom saying: Give thanks to Allah; and whosoever gives thanks, he gives thanks for (the good of) his soul. And whosoever refuses- Lo! Allah is Absolute, Owner of praise."

(Luqman, Ruku 2)

"Hazrat Luqman" advised the people all through his life. There is, in "Tafsir" Fatehur-Rehman" that his grave is at the place of "Sarfand" which is situated near "Ramla". "Hazrat Qatada" [redacted] says that the grave of "Hazrat Luqman" is there in between a mosque and a bazzar in "Ramla" and seventy Prophets عليهم السلام are buried there too who were turned out of the "Holy House" (in Jerusalem) by the Jews and these people died tossing with hunger and thirst. There is a raised mark on his grave and people from far off places visit this grave.

(Ruhul Bayan,Vol.3, Pg.77, Savi, Vol.3, Pg.210)

What is Wisdom?

Reason and sagacity are called wisdom, and some people say that wisdom means to discern the reality and reach the right conclusion and some view it as a thing which, if Allah puts in someone's heart, his heart is enlightened, etc. Allah Almighty bestowed wisdom on "Hazrat Luqman" suddenly while he was asleep. However, like apostleship, wisdom is also something bestowed on and no one can acquire it through strife and toil as unless granted by Allah, no one can have Prophethood by dint of his efforts. It is another matter that the rank of Prophethood is loftier and higher than that of wisdom.

(Ruhul Bayan, Vol.7, Pg.75)

"Hazrat Luqman" gave some counsels to his son whose name was "An'am". These counsels have been mentioned in "Sura Luqman" of the Glorious Quran. Besides these, there are many other precepts which are mentioned in the books of commentaries.

It is said that he was ■ tailor by profession and some people say that he grazed goats. Once he was giving wise counsels when someone asked: "Was he that particular Shephard?" He said: "Surely, I am that" The man asked: "How did you attain this rank of wisdom?" Hazrat Luqman said: "Owing to the truth-fulness of my talk, returning the trusts and abstaining from useless conversation."

(Savi, Vol.3, Pg.211)

45. What is Trust?

In the Holy Quran, Allah mentions about trust in the following words:

"Lo! We offered the trust to the heaven and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he has proved an unjustice and ignorant. So Allah punishes hypocritical men and hypocritical women, and idolatrous men and idolatrous women, and Allah pardons believing men and believing women, and Allah is Ever Forgiving, Merciful."

(Al-Ahzab, Ruku 9)

The trust that Allah Almighty offered to the heavens, the earth and the hills, was refused to be accepted by them out of Allah's fear. But man accepted the burden of this trust. The question is that what was that trust? The commentators have presented different views about it. But "Hazrat Allama Savi" says that the best explanation of this 'trust' is that this 'trust' is to abide by the laws of "Shariah".

There is [redacted] tradition that when Allah Almighty presented the compulsions of "Shariah" to the heavens, the earths and the hills, these three said: "O Almighty Lord! What will [redacted] get in bearing this heavy burden?" Allah Almighty said: "If you comply with the commandments of "Shariah", you will be bestowed [redacted] ample reward, and if you disobey, you will be punished." The three replied: "O Almighty Lord! We obey you in all conditions, but [redacted] are not concerned with reward [redacted]

punishment." But they refused to accept this trust expressing their inability out of Allah's fear. Then Allah Almighty offered this trust to Hazrat Adam ﷺ. He also asked Allah about the reward of this trust. Allah Almighty said: "If you obey the rules of "Shariah", you will be granted reward and respect and if you disobey, you will be afflicted with various torments." Then Hazrat Adam ﷺ bore the burden of this trust. Allah Almighty said: "O Adam! "I will support you in this matter."

(Savi, Vol.3, Pg.241)

Lesson of Guidance

When "Iblees" disobeyed Allah's command to prostrate himself before Adam ﷺ, he was accursed and discarded in both the worlds. But when the heavens, the earths and the hills refused to bear the 'trust' thereby disobeying Allah's command, they did not repent at all. What is the reason? What is the underlying secret? The answer is that there is great difference between the refusal of "Iblees" and the refusal of the heavens etc. as the disobedience of "Iblees" was due to pride, and the refusal of the heavens was due to humility. That is to say, "Iblees" considered himself superior and disobeyed to fall prostrate before Adam ﷺ, and the heavens etc considered themselves to be inferior and so, showed disobedience in lifting the burden of 'trust'. Obviously, pride is that big ■ sin that is much disliked by Allah, and humilty is that desireable a virtue that is very much endearing to the Holy Lord. That is why "Iblees" disobeyed and became deserving of torment in both the worlds and the earth and the sky refused but did

not deserve punishment rather, became deserving of Allah's mercy and favour.

Allah is the Greatest! What comparison is there between presumption and submissiveness, and between pride and humbleness, and between conceit and humility? May Allah save all of us from pride and make us accustomed to meekness. (Amin) And Allah Knows.

46. "Jinn" and Animals subservient

A peculiar miracle of Hazrat Sulaiman and [redacted] distincton of his sovereignty was that not only human-beings but also "Jinns" were subservient to him, and all were under his authority and command. All this was due to the fact that once Hazrat Sulaiman had prayed to the Holy Lord thus:

"My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after men. Lo! You are the Bestower."

(Sa'd, Ruku 3)

So, Allah Almighty accepted his prayer and granted him such a strange and unusual sovereignty and sway as was never bestowed on anyone else before him or after him.

Hazrat Abu Huraira [redacted] relates that [redacted] day, the Holy Prophet said: "Last night a mischievous "Jinn" tried to disturb me during "Nimaz" (prayer). Allah Almighty subdued it to me and I caught it. After that I decided to tie

it with the pillar of the mosque so that you all could see it in the morning. But all that time I remembered the prayer of my brother Sulaiman ؑ i.e. "And bestow on me sovereignty such as shall not belong to anyone after me", and I immediately let it go.

(Bukhari, Kitabul-Ambia, and Fatehul-Bari, Vol.6, Pg. 356)

The meaning of the saying of the Holy Prophet ﷺ is: "Although Allah Almighty has collectively bestowed all the good qualities, miracles and peculiar distinctions and excellencies on me and I also have the power to subdue the "Jinns", yet, as Hazrat Sulaiman ؑ has declared this speciality to be his distinction, therefore, I did not think it proper to display this peculiarity of mine." Following verses of the Holy Quran mention this miraculous sovereignty of Hazrat Sulaiman ؑ.

"And of the evil ones (subdued We to him) some who dived (for pearls) for him and did other work, and We are Warders to them.

(Al- Ambia, Ruku 6)

Similarly, it is mentioned in Sura "As-Saba":

"And (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command. Then We caused to taste the punishment of flaming Fire. They made for him what he willed: synagogues and statues, basins like water troughs and boilers built into the ground."

And in Sura "Namal" Allah said: "And there were gathered together to Sulaiman his armies of the Jinn and humankind, and of the birds, and they were set in battle order."

(Al-Namal, Ruku 2)

In Sura "Sa'ad" Allah Almighty said: " And the unruly, every builder and diver (made We subservient). And others linked together in chains. (saying): This Our gift, so bestow you, or withhold, without reckoning.

(Sa'ad, Ruku 3.)

Lesson of Guidance

Some of the apostates who deny miracles and the existence of "Jinn", also talk ridiculously about these versus and say: "Jinn" means a group of human beings who were extremely large-sized and gigantic and they were subjugated by none except Hazrat Sulaiman . And about the subjugation of the animals they jabber that the Holy Quran, in this connection, mentions only "Hud Hud" And here "Hud Hud" does not mean a bird, rather a "Hud Hud" is the name of [redacted] person who was appointed to investigate the water.

The people who indulge in such incident and shameless talk, either they, in their mad apostasy, willingly tamper with the "Holy Quran" [redacted] despite being ignorant of the teachings of the Holy Quran, stick to their unsupported claim.

Understand well that the Holy Quran, at many places, declares clearly that "Jinn" are a creature different from human beings. Just recite the following verse which is decisive about the existence of the "Jinn" i.e:

"I created the Jinn and humankind only that they might worship Me."

Just see that in this verse "Jinn" have been mentioned as a creature different from humankind, and the purpose of the creation of both has also been mentioned. So, keeping this verse in view, if someone says that "Jinn" are a gigantic race among humans, how huge a foolishness it would be?

Similarly, when Allah Almighty, in the Holy Quran" has said clearly that "Hud Hud" (wood-pecker) is a bird and also said that: i.e. "Sulaiman took [redacted] view of the birds", then, who has got the right after this clarification to give a different, shallow and foolish explanation or to say that "Hud Hud" was a man instead of [redacted] bird. Just imagine, is it the knowledge of the Western minded apostates or the height of their ignorance?

47. Rule [redacted] the wind

Another peculiar miracle of Hazrat Sulaiman and a distinction of his Prophethood was that Allah Almighty had subdued and subjugated air to him. So, whenever he willed, he [redacted] would travel one month's course in the morning and [redacted] month's in the evening.

The Holy Quran has described three things about this miracle of his: Firstly, Allah, subdued air to Hazrat Sulaiman. Secondly, the wind was made subservient to him in such a way that despite being violent and fierce, it would become gentle and soothing at his command. Thirdly, in spite of being fair, the speed of the wind was so high that he would travel a month's course (as travelled by a horse-rider) in the morning and [redacted] month's course in the evening separately. The throne of Hazrat Sulaiman was superior to modern devices like an engine and machine and moved merely at his command faster than [redacted] extremely fast-moving aeroplane, but quite gently and calmy on the shoulders of wind.

Many of the explanations about the throne of Hazrat Sulaiman and his travel which are related in the books of "Seerah and Tafsirs", are [redacted] collection of "Israilis". Some of the preachers relate them but they are not reliable and many objections are also raised about them.

Quran gives only the following description of this incident:

"And to Sulaiman (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware."

(Al-Ambia, Ruku 6)

And in "Sura As-Saba" Allah Almighty said:

"And to Sulaiman (We gave) the wind, whereof the morning course was a month's journey."

(As-saba, Ruku 2)

And in "Sura Sa'd" Allah said: "So We made the wind subservient to him, setting fair by his command whithersoever he intended."

(Sa'd, Ruku 3)

48. Founts of Copper

As Hazrat Sulaiman was very found of magnificent buildings and grand castles, therefore, it was necessary to use molten metal as mud instead of mud and lime. But how could it be made available in such a huge quantity? Hazrat Sulaiman wanted some solution to this problem. So, Allah Almighty solved this problem by bestowing on him springs of molten copper.

Some of the commentators say that Allah would melt copper for Hazrat Sulaiman as much [redacted] he needed, and it was a special sign for him and also his miracle. None before him knew how to melt metals?

(Qasas-ul-Ambia Arbi, Pg. 393)

And Najjar says that Allah Almighty honoured Hazrat Sulaiman so that the parts of the earth where, due to the presence of fiery matters, molten copper flowed like water, He Almighty reveled the presence of those founts to Sulaiman . No one before him was aware of founts of metals inside the earth. So, Ibne Kasir copies the tradition of "Qatada" that the founts of molten copper [redacted] present in Yemen that Allah revealed to Hazrat Sulaiman [redacted]

(Al-Badaya Wal-Nihaya, Vol. 2, Pg. 28)

The Holy Quran has given no detail that in which form Hazrat Sulaiman found the springs of copper. But the above two explanations can be a proof of the verse in which there is a mention of this miracle, and the verse is:

"And We caused the fount of copper to gush forth for him."

(As-saba, Ruku 2)

Having power over wind and finding founts of molten copper are miracles of Hazrat Sulaiman which are confirmed from the Holy Quran, and it is among the essentials of religion to believe in them. Some of the infidels who have got a malady to deny these miracles, talk so absurdly and indecently about them. It is binding on the Muslims not to pay heed to them and to adhere to their faith believing in these miracles.

Allah Almighty knows.

49. Horses of Hazrat Sulaiman

Once at the time of an expedition of 'Jihad', Hazrat Sulaiman [redacted] ordered to bring horses from the stable in the evening. When the horses were presented, he found them all to be of good stock, light paced and well-shaped as he had perfect knowledge of the [redacted] and essential qualities of the horses, and when he saw that the horses were large in number, he became extremely happy. Then he said: "My love for these horses is a part of Allah's love". While Hazrat Sulaiman [redacted] [redacted] thinking,

the horses moved back to the stable. When he looked up, the horses had moved out of sight. Then he ordered to bring back the horses. When the horses were brought back, Hazrat Sulaiman, in excitement of love, began to caress their legs and necks and pat them. As the horses were to be used in war, he began to show respect and honour to them and like a skilled horse-rider began to make them used to and intimate by showing affection.

The Holy Quran has described this incident in the following words:

"And We bestowed on Da'ud, Sulaiman. How excellent a slave! Lo! He was ever turning in repentance (towards Allah). When there shown to him in the evening light-footed horses. And he said: Lo! I have preferred the good things (of the world) to Remembrance of my Lord; till they were taken out of sight behind the curtain. (Then he said): Bring them back to me, and fell to touching and patting their legs and necks."

(Sa'd, Ruku. 3)

The translation and tafsir (commentary) of these verses which we have written, have been preferred by "Ibne Jarir Tibri" and "Imam Razi". "Hazrat Abdullah bin Abbas" has also written the same tafsir, which has been related by "Ali bin Abi Talha". In the commentary of these verses some of the commentators have mentioned the amputation of the necks and shanks of the horses with sword and [redacted] other sayings like this

have also been related about the soundness of which no proof is found and they are mere tales and anecdotes which are not acceptable against powerful arguments. And the commentary that we have written and the translation which we have given, are perfectly according to the composition and words of the Holy Quran and on the basis of this commentary and translation, there arise neither any ambiguity and objection nor any elucidation is needed.

(Khazainul Irfan Pg. 540, Ref. Tafsir Kabir)

50. Worship of Mountains and Birds.

Hazrat Daud ﷺ would remain very busy in the praise and sanctification of the Holy Lord, and he ﷺ was so melodious that when he ﷺ would recite the Holy "Zabur" (The Salms), not only the human-beings but also the animals and birds were put into ecstasy due to his ecstatic voice, and they would gather round him and hymn Allah's praise in their particular sweet and delightful voices, and not only the beasts and birds but also the mountains would join their voices with Hazrat Daud's ﷺ. So, Allah has mentioned these miracles of Hazrat Daud ﷺ in "Sura Al-Ambia", "Sura As-Saba" and "Sura Sa'd", very clearly.

"And We subdued the hills and the birds to hymn (His) praise along with Daud. And We were the doers (thereof)."

(Al-Ambia, Ruku 6)

And in "Sura As-Saba" Allah said: "And assuredly; We gave excellence from Us, (saying): O ye hills and birds, echo his psalms of praise!"

(As-Saba, Ruku 2)

And in "Sura Sa'd" Allah said:

"Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise and the birds assembled, all were turning to him."

(Sa'd, Ruku 2)

Lesson of Guidance

As in the above mentioned verses of the Holy Quran, you have read that the unwise birds and the inanimate hills hymn Allah's praise, so, we, the human beings, get a lesson that being wise and able to speak it is compulsory for us to hymn praises of the Holy Lord and repeat His praise and remembrance and be ever busy with it (Allah's praise).

"Hazrat Shiekh Sa'di" رحمة علیه الله, in this connection, has related a very subtle, nice and effective story. Read it and get admonition and advice. He says:

"A bird was chirping in the morning. Its voice destroyed my wisdom and patience, and my sense and strength."

"A sincere friend of mine, perhaps, heard my voice."

"He said he did not believe that a bird's voice might make me confounded like this."

"Then I said: It is not for man to be silent while the bird hymns His Praise."

51. Hair and wings of the Angles

Allah Almighty created arms and wings of the angles due to which they fly through the vastness of the skies and carry out Divine orders. Some angles have two, some three and some have four wings.

"Allama Ze'Mehshari" says that he had read in some books that there is ■ kind of the angles who have been bestowed on six arms and six wings by the Creator. With two wings they hide the body, with two they fly, and two wings are there on their faces with which they hide their face from Allah out of bashfulness.

According to a Hadith the Holy Prophet ﷺ said: "I saw near "Sidratul-Muntaha" that Hazrat Jibrail (عليه السلام) has six hundred arms. And there is another tradition that the Holy Prophet ﷺ asked Hazrat Jibrail (عليه السلام) to show him ﷺ his (Jibrail's) real face. Hazrat Jibrail (عليه السلام) said: "You will not be able to bear it." He ﷺ said: "It is my wish and longing." So, Hazrat Jibrail (عليه السلام) once brought the revelation in his true form. As soon as the Holy Prophet ﷺ caught sight of Hazrat Jibrail ﷺ, he ﷺ began swooning. Hazrat Jibrail (عليه السلام) supported the Holy Prophet ﷺ against his body and put one of his arms on the chest of the Holy Prophet ﷺ and

placed another hand in between the two shoulders of the Holy Prophet ﷺ. When the Holy Prophet ﷺ felt relieved, Hazrat Jibrail عليه السلام said to the Holy Prophet ﷺ: "O Prophet of Allah! If you had seen Hazrat Israfil عليه السلام, how would have you felt?" Allah Almighty has bestowed on him twelve thousand arms and his one arm is in the East and the other in the West and he is bearing the Heaven of Allah upon his shoulders.

(Savi,Vol.3, Pg.254)

There is a mention of the arms and wings of the angles in the following verse of the chapter "Fatir":

"Praise be to Allah, the Creator of the heavens and the Earth, who eppointed the angles messengers, having wings two, three and four. He multiplies in creation what He wills. Lo! Allah is able to do all the things."

(Fatir Ruku 1)

Lesson of Guidance

To believe in the existence of angles is one of the requirements of Din (religion) and it is also compulsory to believe that the angles have arms and wings. Some have two, some three and some have four wings, and some have even more. Now, as far as the question of large number and form of the wings of the angles is concerned, the Holy Quran has given a decisive and silencing answer that Allah's Divin Power is endless and He is able to do all the things. He can also bestow hair and wings on angles and undoubtedly, He has. So, any argument [redacted] debate and any question and answer in this connection [redacted] only the

doors to depravity. The welfare of faith lies in believing it without demanding any why and wherefore and in leaving the knowledge of why and how to Allah saying: Allah knows better.

52. The strap of Abu Jahal's Neck

Once Abu Jahal and two other men of his tribe took an oath that if they happened to see Muhammad ﷺ, they would crush his ﷺ head with a stone. When the Holy Prophet ﷺ went to the sanctuary of Ka'ba to offer prayer, Abu Jahl saw him ﷺ and picked up a big and heavy stone and moved towards the Holy Prophet ﷺ. When he lifted both his hands above his head to throw the stone at the Holy Prophet ﷺ, his hands came round his neck and the stone got struck in his hands which became fetters round his neck near the chin, and in this way, he returned without success. The other day "Waleed bin Mughira" flew into a passion and said: "Give the stone to me. I shall throw it at his (Muhammad's, ﷺ) head." So, when that wretch made up his mind to throw the stone at the Holy Prophet ﷺ while he ﷺ was offering prayer, he (Mughira) at once became blind. He listened to the recitation by the Holy Prophet ﷺ but could not [illegible] him ﷺ. He was rendered helpless and returned and could not even see his own companions who asked him what had happened. He gave [illegible] account of his helplessness. Then, the third became angry and he held the stone in his hands. But when he reached near the Holy Prophet ﷺ, he rushed back and [illegible] stunned in consternation, and gasping and trembling he said to his companions: "When I reached

near him ﷺ, I saw such [redacted] horrible bull beside him ﷺ as I have never seen before. I swear by Laat and Izza, if I had gone near him ﷺ, that bull would have put me to death."

(Savi, Vol. 3, Pg. 264)

This incident has been mentioned in "Sura Yasin" in the following words:

"Lo! We have put on their necks carcans reaching the chins, so that they are made stiff-necked. And We have set a bar behind them and (thus) have covered them so that they see not. Whether you warn them or you warn them not, it is alike for them, for they will not believe."

Allah knows well.

53. Prayer of the Bearers of the Heaven

The angles that are bearing the heaven of Allah, belong to the highest rank of angles. Each one of these angles has four wings on his arms and two wings on the face with which he keeps his eyes covered and does not look towards the heaven of Allah out of Allah's fear, otherwise, the hearts of these angles will shatter into pieces out of awe. The angles who are lifting the heaven of Allah, have more fear of Him Almighty than the angels of the seventh heaven. And the angles of seventh heaven excel in having Allah's fear as compared to the angles of sixth heaven. Similarly, the angles of sixth heaven have [redacted] Allah's fear than the angles of fifth heaven who have more than that of the fourth, who have more than that of

the third, who have more than that of the second, who have more Allah's fear that of the first heaven. Then there are angles who stay round Allah's heaven; they are called "Karobiyin". These are the chiefs of other angles and command great respect.

It is related that there are seventy thousand ranks of the angles around the heaven in such a way as they are rank after rank, and all these angles keep circumamulating the heaven. Then besides all these angles, there is a rank of seventy thousand angles who with their hands on the shoulders, keep hymning Allah's praise and glory. Then there are other one hundred ranks of angles who with their right hand upon their left one, hymn Allah's praise and greatness and remain busy in praying.

(Savi, Vol. 4, Pg. 4)

And what is the prayer of all the angles? It has been mentioned in the Holy Quran in the following words; Allah says:

"Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! You comprehend all things in mercy and knowledge, therefore, forgive those who repent and follow Your way. And ward off from them the punishment of Hell. Our Lord! And make them enter the Gardens of Eden which you have promised them, with such of their fathers and their wives and their descendants [redacted] do right. Lo! You, only You, are the Mighty, the Wise.

(Al-Momin, Ruku. 1)

Lesson of Guidance

You have read about the prayer of the angles who bear Allah's Throne and all those who make a circuit of it. All those angles keep praying for the deliverance of the Muslims, their Parents, their Wives and Children, from the Hell, and for their entrance to the Gardens of Eden. Allah is the Greatest! How [redacted] great favour it is on us, the Muslims, of the Holy Prophet ﷺ! For it is only due to him ﷺ that we, the Muslims, have been bestowed upon so high [redacted] rank that the angles of highest degree keep praying for us-the sinful Muslims. And they are the angles who bear Allah's Throne and make circuit of it. Glorified be Allah! We do not bear comparison with the angels of that high rank. But it is due to our relation with the Holy Prophet ﷺ that Allah Almighty has made us, the drops, boundless seas and He Almighty made us the bright suns from mere particles. Praise be to Allah! Allah be Glorified! Let us once recite 'Darude Pak' on the Holy Prophet ﷺ with utmost devotion.

"O Allah! Shower Your blessings and peace upon our Lord Muhammad, his desendants and companions."

54. Having children and being Barren

It is Allah's practice that He Almighty bestows only daughter on some, and on some a son only, and on some other He Almighty bestows [redacted] both, son and daughter. But there [redacted] certain people whom He Almighty makes barren. Neither He gives them son nor daughter and this practice of Allah [redacted] not restricted to [redacted] human beings only, rather,

His favourites and dear ones i.e. the Holy Prophets, are no exception to the rule. As Hazrat Lut and Hazrat Shoaib ﷺ had daughters only, and "Hazrat Ibrahim" ﷺ had sons only. Our Holy Prophet ﷺ had four sons and four daughters and Hazrat Isa (Jesus) and Hazrat Yahya ﷺ had no children.

(Ruhul Bayan, Vol. 8, Pg. 342)

Allah Almighty says in the Holy Quran:

"He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He grants them, males and females, and He makes barren whom He wills. Lo! He is Knower, Powerful."

(Shura, Ruku 5)

Whatever Allah grants, son or daughter, or both, or even if He makes someone barren, all these are Allah's blessings. In the last part of the above mentioned verse, there is a hint that only Allah knows who deserves to be given a daughter only; who deserves to be granted a son; who deserves to be granted both son and daughter and for whom it is better to be issueless. Only Allah knows it well for He is the Possessor of knowledge and Power. Man, despite having great knowledge and discernment, is unable to know what is good for him and what is not good for him. Allah Almighty says in the Holy Quran:

"And it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. And Allah knows and you know not."

(Al-Baqra, Ruku. 26)

Therefore, man should not be grieved if he does not get what he wishes for, instead, he should practise patience thinking himself not to be deserving of that. Allah is the Knower, the Possessor of Might and only He knows who is deserving and who is not deserving.

Daughters:

It has been observed that some people are vexed on the birth of daughters and make grimaces. Some even use abusive language and perpetrate the sin of being ungrateful to the blessings of Allah. It should be clearly understood that it is an abominable practice of the unbelievers to be provoked and irritated at the birth of daughters. So, Allah Almighty says:

"When if one of them receives tidings of the birth of a female, his face remains darkened, and he is angry inwardly. He hides himself from the folk because of the evil that whereof he has had tidings, (asking himself): Shall he keep her in contempt, or bury her beneath the dust. Verily! evil is their judgement."

(Al-Nahal, Ruku. 7)

Understand well that it is the way of Islam to be rejoiced at the birth of daughter and be grateful to Almighty Allah for this blessing. We should believe in the good news of the "Hadiths" and be honoured thereby with the dignity and prosperity of the two worlds.

The Holy Prophet [illegible] said:

(i) It is extremely auspicious for a woman to have [illegible] daughter [illegible] her first child.

(ii) The person who has some daughters and treats them well till he marries them to someone among kinsfolk, his daughters will obstruct him from entering hell.

(iii) The Holy Prophet ﷺ said: "Do not deem your daughters evil, for I am the father of [redacted] few daughters as well."

(iv) "When [redacted] female is born, Allah Almighty says to her: O girl! Get down on the earth, I will help your parents."

(Ruhul Bayan, Vol. 8, Pg. 34)

55. Do not believe in the information given by a Transgressor

When on 5 A.H the Muslims came out victorious in "Ghazwa Bani Mustalaq" (a war) and when the Holy Prophet ﷺ married "Hazrat Javairia" رضی اللہ عنہا, the daughter of the chief of that tribe, the companions of the Holy Prophet ﷺ released all the prisoners of war saying: "The tribe in which the Holy Prophet ﷺ has contracted marriage, no man or woman thereof can remain captive [redacted] slave or bondmaid." The entire tribe was moved by the better treatment and liberal ethics of the Muslims and embraced Islam. After that, the Holy Prophet ﷺ sent "Walid Bin Uqba" to the people of this tribe to collect "Zakat" from them and distribute it among the mendicants thereof.

When the people of "Bani Mustalaq" got the information of "Waleed's" arrival, they, with their weapons, gathered in a plain outside the colony to greet this agent of Islam. During the age of ignorance, there had been a bit of discord between "Waleed" and this tribe. Therefore, on the basis of previous enmity, Waleed viewed this arrangement with suspicious eye and understood it otherwise and returned to "Madina" without discovering the real matter, and on reaching the court of the Holy Prophet ﷺ he said: "The people of "Bani Mustalaq" have become apostates and they have refused to give 'Zakat'. The Holy Prophet ﷺ became much grieved to hear this and the Muslims also became enraged. They even started making preparations for "Jihad". On the other side, the people of "Bani Mustalaq" were greatly surprised at such an odd attitude of "Waleed". When they knew that "Waleed" had misrelated and maligned them, they sent an honourable and prestigious delegate to the Holy Prophet ﷺ who gave clarification on behalf of "Bani Mustalaq". On the one hand there was Waleed's reports, and on the other, there was the statement of the delegate of "Bani Mustalaq". Hearing both, the Holy Prophet ﷺ remained silent and waited for the revelation. At last the revelation came and the following verses of the chapter "Al-Hujrat" not only revealed the reality but also gave a constant law and criterion of research in this matter.

(Khazainul-Irfan, Pg. 613, etc.)

The verses are:

"O you who believe! If an evil-liver brings you tidings, verify it, lest you smite some folk in ignorance and

afterward repent of what you did. And know that the Messenger of Allah is among you. If he were to obey you in many of the affairs, you would surely be in trouble; but Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief and lewdness and rebellion hateful to you. Such are they who are rightly guided__ (It is) a bounty and a grace from Allah and Allah is knower, Wise."

(Al-Hujrat, Ruku. 1)

(i) In relating news, usually it has become habit and way of people that whatever news reaches their ears, they forward it without any trouble (investigation). When piece of news reaches them, they do not bother to inquire into or ascertain whether it casts false imputation on someone or harms someone.

Islam has declared this practice to be absolutely wrong. The Holy Quran has declared it to be one the elegant manners of Islam to verify every information it reaches. When that news proves to be true, only then it should be propagated. In order to draw our attention to this matter, the Holy Prophet ﷺ has admonished us saying: "It is enough for a man to be a liar that whatever he hears, tells other people (without verification)."

(Abu-Da'ud)

Allah knows well.

(ii) This verse proves that if a person is just and a follower of "Shariah", his information is reliable.

(iii) Some "Mufassirs" says that this verse is not particularly about "Waleed Bin Uqba" but it was revealed about the information of every sinner.

(iv) The Holy Quran called Waleed Bin Uqba a depraved despite his being Sehabi (companion) and there is no ambiguity in it, for ■ few days after this incident when "Waleed Bin Uqba" made a genuine repentance sincerely, his depravity then ended. So, it is not at all lawful to call ■ companion a "Fasiq" (depraved) for there is consensus on it that every "companion" is truthful, just and follower of "Shariah".

Allah knows

56. Angles came as Guests

Hazrat Ibrahim ■ was very hospitable. It is related that he ■ would not eat meal unless a guest came. One day, such a caravan of guests descended in his ■ house as caused him ■ to be afraid of them (guests). There had come Hazrat Jibrail ■ along with ten or twelve angles who greeted and entered the house. All these angles were in the guise of very handsome human beings.

On the first hand, these men had come at a time when usually guests did not come and on the second hand, they had entered without permission quite bossily. Again, when Hazrat Ibrahim ■ brought ■ fat roasted calf for entertaining these guests, they refused to eat. Owing

to the aforementioned three manners of these guests, "Hazrat Ibrahim" was thrown into anxiety with the thought that they were his enemies. For it was a custom in those days that people would not eat or drink from the house where they had enmity. So, he began to be frightened a bit about these people. Seeing this, "Hazrat Jibrail" said: "O Prophet of Allah! Don't be afraid of us. We are the angels sent by Allah and we have come for two things: The first thing is that we have come to give you good tidings that Allah will give you a son who will be having great Knowledge and the second thing is that we have brought torment upon the people of Hazrat Lut.

When the Holy wife of Hazrat Ibrahim, named "Hazrat Sara", heard the good news of [redacted] son, she startled as she had already reached an age of ninety-nine years and she had not ever been pregnant before [redacted] well. Shocked she came crying while patting her forehead with her hand and said: "Will [redacted] barren old woman like me have a son?" Hazrat Jibrail said: Yes, this is what your Lord has said, and He is the Possessor of Wisdom and Knowledge. So, Hazrat Is-haq was born.

(Khazainul-Irfan, Pg.630 and other "Tafasir")

The Holy Quran has related this incident in the following words: "Has the story of Abraham's honoured guests reached you (O Muhammad)! When they came in to him and said: Peace! He answered, Peace! (and thought): Folk unknown (to me). Then he went apart to his housefolk so that he brought a fatted calf. And he set it

before them, saying: "Why do you not eat?" Then he conceived a fear of them. They said: "Fear not! And gave him tidings of (the birth of) a wise son. Then his wife came forward, making moan, and smote her face, and said: "A barren old women!" They said: "Even so said your Lord Lo! He is Wise, the Knower."

(Az-zariat, Ruku. 2)

Lesson of Guidance

This event gives us light of guidance that sometimes angles come to the people in the form of human-beings. So, according to some traditions, on the eve of pilgrimage, ■ class of angles in the guise of humans come to the sanctuary of "Ka'ba", "Mina", "Ara'fat" and "Mazdalfa" etc. These angles are sent by the Almighty Lord to test the pilgrims. Therefore, it is compulsory for the pilgrims that while they are in holy "Makkah", "Mina", "Ara'fat", "Mazdalfa", and during the circuit of "Ka'ba" and the visit of "Madina", they have to be cautious that neither anybody among the crowd should be hurt or disrespected nor should there be any dispute or row with the traders, porters or beggars. Who knows whether someone is a human-being or an angel pushing or snubbing you to test your courtesy and patience. This is that point which the people are unaware of. Therefore, people keep on rowing with people during the journey of "Haj", and at times, suffer from heavy loss in the world and hereafter. So, to avoid this great loss, one should be having an anticipation that the person they are speaking to, might be an angel in the form of a trader, beggar or ■ porter. So, one should talk to others carefully and should do one's best to let

others feel good without causing an unpleasant situation due to one's bitter talk and harsh words. Peace lies in being courteous and patient. Allah knows.

57. The Moon was split into two pieces

The unbelievers of "Makkah" demanded a miracle from the Holy Prophet ﷺ. So, the Holy Prophet ﷺ split the moon into two pieces and showed it to the unbelievers. One piece was seen over "Jabal Abu Qabis" (a mountain) and the second over "Jabal Qa-e-Qa'an" (a mountain). So, the Holy Prophet ﷺ showed the miracle of the splitting of the moon into two pieces to the disbelievers of "Makkah" and asked them to be witness. ("Jala-lin" Reference from Bukhari, Muslim)

When the disbelievers saw this, they said that Muhammad ﷺ had fascinated them. Then some of the disbelievers said: "If this is fascination, no one outside 'Makkah' would have seen the two pieces of the moon. So, wait for the caravans coming into Makkah and then discover it from the travelers. If the splitting of the moon has been seen at other places too, it will be undoubtedly, a miracle." So, it was discovered from the travelers who told that they had seen the splitting of the moon that day. After that the disbelievers were left with no choice of denying this miracle. But they, due to their obstinacy, kept on calling it fascination. This, great miracle has been frequently mentioned in many of "Hadiths" of "Siha Sitta" (books of Hadith). This Hadith has attained such a degree

of fame that to deny it is to be averse to reason and justice and to be infidel. (Khazainul-Irfan Pg.628)

Allah Almighty has mentioned this miracle of the splitting of the moon in the Holy Quran in the following words:

"The Hour had drawn near and the moon is rent asunder. And if they behold a portent, they turn away and say: Perpetual magic. And they denied (the Truth) and followed their own lusts. Yet everything will come to a decision."

(Al-Qamar, Ruku 1)

Lesson of Guidance

The miracle of "Splitting of the Moon" (into two pieces) is a unique miracle of "the last of the Prophets" ﷺ, which is proved from this verse and many other famous "Ahadith". I have discussed this miracle in my book "Seeratul-Mustafa" in detail. Read it and get peace of heart and light of faith.

58. Do not deride a folk

Hazrat Sabit bin Qais رضی اللہ عنہ was a bit hard of hearing. Therefore, when he would come to the congregation, the companions رضی اللہ عنہم would give him room in front. One day, when he رضی اللہ عنہ came to the court of the Holy Prophet ﷺ, there was no room for him to sit. But, he رضی اللہ عنہ making his way through the crowd, reached near the Holy Prophet ﷺ. But even then one man remained in between him and

the Holy Prophet ﷺ. Hazrat Sabit bin Qais رضی اللہ عنہ wanted to remove that person too but he did not move a little. Hazrat Sabit bin Qais رضی اللہ عنہ asked him angrily who he was. When he introduced himself, Hazrat Sabit bin Qais رضی اللہ عنہ said scornfully, "So you are the son of that particular woman?" Hearing this, that man became ashamed and he bent his head out of humiliation. Following verse was revealed on this occasion.

And Hazrat D'hak relates that some of the people of the tribe "Bani Tamim" came to the Holy Prophet ﷺ clad in the best clothes, and when they beheld the indigent and poor condition of "As-habe Suffa", they began to deride them. The following verse was revealed on that occasion.

(Khazainul-Irfan, Pg.614, and Savi, Vol.4, Pg.94)

And Hazrat Ans رضی اللہ عنہ relates that on day Hazrat Ayesha رضی اللہ عنہا called Hazrat Bibi Safia رضی اللہ عنہا "Yahudia" (Jew). This caused her much pain and grief. When the Holy Prophet ﷺ came to know about it he ﷺ expressed his anger with Hazrat Ayesha رضی اللہ عنہا and for consoling "Hazrat Bibi Safia" رضی اللہ عنہا he ﷺ said: "You are among the children of a Prophet Hazrat Musa علیہ السلام. And among your uncle is "Hazrat Haroon"__ also a Prophet. And you are the wife of a Prophet i.e. to say my wife." The following verse was revealed on this occasion.

(Savi, Vol.4, Pg.95)

Anyway, the following verse was revealed on any one of the above-mentioned three occasions and in this verse Allah has strongly forbidden to deride a people:

"O you who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turns not in repentance, such are evildoers."

(Al-Hujrat, Ruku 2)

Lesson of Guidance

Go through these glaring verses of the Holy Quran and seek admonition that nowadays a vicious and wicked custom is in vogue that people who are called "Syed", "Sheikh" and "Pathan" are in the abominable habit of deriding faithful and pious Muslims by calling them "Dhania", Julaha", "Kanjda", butcher or barber. Rather, they humiliate and look down upon the scholars of these people on the basis of caste and make fun of them in their gatherings. Let alone the ignorant, even the spiritual heads and great scholars indulge in these things. How ridiculous it is that the people who became scholars and spiritual heads after remaining the students and disciples of the scholars of these people for years, now scoff them merely on the basis of caste and look scornfully at their own teachers. These people are proud of their lineage and caste and proclaim the humbleness and paltriness of others. How great sinners are these people in the light of the Holy Quran?

Just see that the Holy Quran has given the following injunctions and admonitions:

(i) No people should deride the other people who may be better than the deriders in the world and hereafter.

(ii) It is not lawful for the Muslims to taunt one another.

(iii) It is unlawful for the Muslims to give nicknames to one another.

(iv) One who does so, is a "Fasiq".

(v) And whoso does not repent of these sins, is an evildoer.

Hazrat Ibne-Abbas says that if a Muslim repents of his sin, reminding him of that sin to make him feel ashamed, is also prohibited. In the same way, it is also forbidden to call some Muslim a dog, ass or pig, or to remember a Muslim by such a name or title as indicates his vice, or annoys him. All these things are forbidden.

(Khazainul-Irfan, Pg.614)

And Hazrat Abdullah bin Mas'ud Sihabi says: "If I look down upon someone and deride him, I fear lest Allah should make me a dog."

(Savi, Vol.4, Pg.94)

59. Iron has descended from the Heaven

Mentioning "iron", Allah has said in the Holy Quran:

"And We have sent down iron, wherein is mighty power and many uses for mankind."

Hazrat Abdullah Ibne-Abbas relates that when Hazrat Adam came down on the earth from the Paradise, he brought five tools of iron with him: hammer, anvil, spanner, file and needle. According to another tradition again related by Hazrat Abdullah bin Abbas, three things were sent down alongwith Hazrat Adam. The Black stone, staff of Hazrat Musa and iron.

(Savi, Vol.4, Pg.149)

And Hazrat Abdullah bin Umer relates that the Holy Prophet ﷺ said: Allah has sent down four blessed things from the heaven; iron, fire, water and salt.

(Savi, Vol. 4, Pg. 149)

Lesson of Guidance

According to the tradition of Hazrat Abdullah bin Abbas, "Iron" came down on the earth from Paradise and according to the tradition of Hazrat Abdullah bin Umer, "Iron" was descended from heaven. These two traditions have no confrontation as Paradise is above heavens. So, when iron came down from paradise, it also came from the heavens.

"Iron" is a metal and the implements of every trade and industry are made from it and ammunition of all kinds are also prepared with it. Many of the implements of human needs are such as cannot be prepared without iron. Therefore, it is mentioned in the Holy Quran: "There are in it, benefits for people." Nevertheless, iron is one of the greatest blessings of Allah. So, we should thank Allah whenever we happen to see [illegible] thing made up of iron. (Allah knows)

60. Generosity of the Companions of the Holy Prophet ﷺ

Hazrat Abdullah bin Umer ؓ relates that a "Sihabi" sent 'the head of a goat' as present to another "Sihabi", who thinking another "Sihabi" to be more needy, sent the head of the goat to him who, again thinking another to be more needy, forwarded the present. Similarly, this present moved from one "Sihabi" to another and when it reached the sixth "Sihabi", he thought another to be more needy and thus this present reached the house of the "Sihabi" who had first sent it. On this occasion, following verse of "Sura Hashar" was revealed in which Allah (The Possessor of Might and Majesty) mentioned the generosity of the holy companions:

"But prefer (the fugitives) over themselves though poverty become their lot. And whoso is saved from his own avarice-such are they who [illegible] successful."

(Al-Hashar, Ruku 1)

This was an event of the age of the Holy Prophet ﷺ. During the reign of "Amir ul Mominin"- Hazrat Umar ؓ an almost similar incident took place which was full of admonition and precept no less than the aforementioned one. So, it is related that "Hazrat Umar ؓ, the chief of the believers, put four hundred "Dinars" (a coin) into a sack and asked one of the slaves to present the sack to "Hazrat Abu Ubaida Aljarah" ؓ and to stay there to discover what use "Abu Ubaida" made of the "Dinars". So, the slave came to "Hazrat Abu Ubaida" ؓ with the "Dinars" and said: "Amirul Mominin has sent this sack of 'Dinars' to you with the word that you should spend these Dinars on your needs." On hearing the message of "Amirul Mominin", "Abu Ubaida" said: "May Allah do good to Amirul-Mominin!" Then he said to his maid: "Deliver seven of these "Dinars" to that person and five to another certain person!" Similarly, in one sitting only Hazrat Abu Ubaida ؓ distributed all the "Dinars" among the needy. Only two Dinars were left before him and he said: "O maid! Take these two Dinars to that certain needy".

Seeing all this, the slave returned to the Amirul Mominin who handed him another sack of four hundred Dinars to be taken to Hazrat Moaz bin Jabal" ؓ and ordered him to stay there in his house to watch how he (Moaz) used the Dinars. So, the slave took the sack to Hazrat Moaz ؓ who on receiving the present and message of 'Amirul Mominin' said: "O Allah! Shower your blessings on 'Amirul Mominin' and give him better return." Then he immediately ordered his maid to deliver ■ particular amount to certain companions. Only two Dinars were left

when the wife of "Hazrat Moaz" came and said: "By God! We people are also poor and indigent." Hearing this he threw the remaining two Dinars towards his wife. Having witnessed this incident, the slave returned to the 'Amirul Mominin' and related whatever he had beheld. When 'Amirul Mominin' heard about the generosity and resoluteness of Hazrat Abu Ubaida and Hazrat Moaz bin Jabal ﷺ, he became very happy out of surprise and said: "Undoubtedly, the holy companions are certainly like brothers and are merciful and sympathetic to one another."

This tradition has also been related by "Hazrat Ayesha" ﷺ and other Companions ﷺ.

(Savi, Vol. 4, Pg. 161)

According to one "Hadith" the revelation of the above mentioned verse took place after the following incident:

Once a hungry person came to the Holy Prophet ﷺ. The Holy Prophet ﷺ got discovered from the closets of the 'holy wives' if there had been anything to eat. It was told that none of the 'holy wives' had anything to eat. Then the Holy Prophet ﷺ said that whosoever would have that person as guest, Allah Almighty would bless him. Hazrat Abu Talha Ansari ﷺ stood up and after seeking permission from the Holy Prophet ﷺ took the guest to his home.

On reaching his home, he discovered from his wife if there was anything to eat. She told that there was a little

meal for the children only. Hazrat Abu Talha رضي الله عنه asked his wife: "Cajole and put the children to sleep. And when the guest is about to start eating, put out the lamp on the pretence of adjusting the wick so that the guest may eat well". This was proposed in order not to let the guest know that the members of the family were not eating along with him. If the guest would know it, he would insist them and the meal would be insufficient and the guest again be hungry. In this way "Hazrat Abu Talha" fed his guest and the hosts themselves slept hungry. The next morning when Abu Talha رضي الله عنه came to the Holy Prophet ﷺ, the Holy Prophet ﷺ said to see him: "A wonderful happening took place in the house of certain people. Allah Almighty is extremely pleased with them." And then the above-mentioned verse of the Holy Quran was revealed.

(Khazainul-Irfan, Pg. 650)

<u>Lesson of Guidance</u>

This verse and the wonderful incidents of its background of revelation are extremely admonitory and full of precept for us, the Muslims. It needs not to be written; every person with just vision can see it, provided he has light of perspicacity in his heart and sight in his eyes.

<u>61. Banishment of the Jews</u>

After the migration, when the Holy Prophet ﷺ came to "Madina", he ﷺ entered into an agreement of peace and alliance with the jews of "Madina" and outskirts. But the Jews did not comply with the articles of the treaty for ■ long time, instead, they started spreading

a net of conspiracies, both internal and external, against the Holy Prophet ﷺ and the Muslims. Meanwhile, some of the active members of the tribe "Banu Nuzair" of the Jews conspired against the Holy Prophet ﷺ to go to him ﷺ and invite him ﷺ for a necessary consultation. And that when the Holy Prophet ﷺ would come, he ﷺ should be given a seat near the wall and when he ﷺ would be busy in negotiation, a heavy stone should be thrown at him ﷺ from the roof and his ﷺ life be put an end to.

So, the Holy Prophet ﷺ reached the colony of the Jews. But as soon as he ﷺ sat near the wall, Allah Almighty informed him ﷺ about the intrigue of the Jews through revelation. In this way, the conspiracy of the Jews failed. The Holy Prophet ﷺ on reaching "Madina", sent Hadrat Muhammad bin Musalma رضي الله عنه to the Jews with the word that as they had committed breach of the agreement by being disloyal, they were ordered to be exiled and to leave the holy land of "Hijaz". When the hypocrites heard it, they gathered and reached "Banu Nuzair" and said: "Do not go by the command of the Holy Prophet ﷺ and be not exiled at all. We are with you every way". When "Banu Nuzair" saw the support of the hypocrites, they refused to obey the Holy Prophet ﷺ. The Holy Prophet ﷺ began to make preparation for "Jihad" and appointing Hazrat Abdullah bin Umm-e-Makhtum رضي الله عنه the chief of Madina, attacked the fort of "Banu Nuzair" with an army of the companions رضي الله عنهم. The jews were confined in this fort and they made sure that the Muslims could not harm them now: But the Holy Prophet ﷺ besieged the fort and then ordered to hew down the trees as it was possible for the

jews to attack the Muslims from the clumps of trees. Seeing these circumstances, the Jews of "Banu Nuzair" were awestricken and frightened in such a way that they began to tremble and got nothing even from the hypocrites, save disappointment and humiliation. At last the Jews requested to be given an opportunity to be exiled. So, they were permitted to load their camels with as much luggage as they could except arms. "Banu Nuzair" loaded six hundred camels with their belongings and in the form of a procession, they left "Madina" playing on musical instruments and singing. Some of them reached "Khyber"; a large number of them went to "Syria" and settled in "Azriyat" and "Ariba". At the time of leaving, the Jews demolished and destroyed their houses, so that the Muslims could not use them.

(Madarajun-Nabuwat, Vol.2, Pg.147 and
Zarqani, Vol.2, Pg. 79 to Pg. 85)

Allah Almighty has mentioned the banishment of the Jews in "Sura Al-Hashar" of the Holy Quran in the following words:

"He it is Who has caused those of the People of the Scripture who disbelieved to go forth from their homes for the first exile. You deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them form a place whereof they reckoned not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So, learn a lesson, O you who have eyes!"

Lesson of Guidance

The jew people have always been known for their traditional bias, grudges and hypocrisy. Particularly, disloyalty and breach of promise are peculiar to these people. In addition to this, their tyranny is also proverbial. They even killed many of the Prophets although they confessed that they were killing the prophets unjustly. The Holy Lord has many a times mentioned the faithlessness and breaches of the Jews in the Glorious Quran to warn the Muslims not to rely upon the promises and agreements of these people and to be on their guards against the evil designs and machinations of these wretched ones.

And these wicked qualities of faithlessness, breach of contract and the worst type disgusting meanness have long been and are found in the Jews even upto the present day as it can be seen even in this age that these people are wrongfully ruling Palestine by taking her under the Government of "Israil" and are hence oppressing the Arab Palestinians. And the Jews of America are strutting to encourage their breaches and emboldening the Government of "Israil" while the entire world is cursing and reproaching "Israil" and America. But the shamelessness of these faithless and impudent people have been spoiled so much that they are totally callous. The Palestinian Arab cannot obviously confront a power like America. But we are not hopeless rather, we are optimistic about the "Quranic Promises" that if Allah wills, these people shall, customarily, be destroyed by some or the other torment.

62. A Strange Practice

The "Mufassarin" have said that the name of one of the sons of 'Aof bin Malik Ashjae' ﷺ was "Salam". The infidels arrested him and 'Aof bin Malik' ﷺ came to the Holy Prophet ﷺ, and complaining about his poverty and starvation, told that the infidels had arrested his son whose mother was extremely shocked and distressed. He further asked the Holy Prophet ﷺ what he should do in that connection. The Holy Prophet ﷺ said: "Be patient and lead a pious life; recite frequently: "There is no might and power except with Allah, The supreme, The Greatest, and also ask the child's mother to do that repeatedly." Hearing this 'Aof bin Malik Ashjae' ﷺ went home and told the verse to his wife. Then both of them began to repeat the verse very frequently.

Meanwhile, the "Wazifa" (the practice) showed its effect and one day, the infidels became forgetful of "Salam". So, "Hadrat Salam" got a chance and escaped from the captivity of the infidels. While escaping, he also drove away with him four thousand goats and fifty camels of the disbelievers. When he reached home and knocked at the door, his parents appeared at the door who became extremely happy at this unexpected meeting. Hadrat 'Aof bin Malik Ashjae' ﷺ told the news of his son's release to the Holy Prophet ﷺ and asked for verdict about the goats and camels of the infidels whether they could rightfully keep them or not. The Holy Prophet ﷺ allowed them to use the goats and camels as they desired and after that following verse was revealed;

"And who so keeps his duty to Allah, Allah will appoint a way out for him and will provide for him from (a quarter) whence he had no expectation and whosoever puts his trust in Allah, He will suffice him: Lo! Allah brings His command to pass. Allah has set a measure for all things."

(Al-Talaq, Ruku 1)

According to ■ "Hadith", the Holy Prophet ﷺ said: "I Know such a verse as if people have it, that verse will suffice them and that verse is: "And whoso keeps.... till the end of the verse".

(Savi, Vol.4, Pg. 182)

A Strange Anecdote

"Allaman Ajhuri", in his book "Fazaile Ramzan", has said: "Once ■ few people were sailing in ■ boat in the sea. Someone called out from inside the sea but the face of the caller was not seen. He said: "If someone gives me ten thousand "Dinars", I will tell him such a practice (verse) that if he recites it, his calamities and hindrances will disappear even if he is a bout to be ruined." One of the men in the boat said: "Come, I shall give you ten thousand "Dinars"; you tell me that practice." The voice again came: "Throw the "Dinars" into the sea; I will have them."

So, the man in the boat threw ten thousand "Dinars" into the sea and the invisible voice said: "whenever you are caught in a difficulty, read 'and whoso keeps his duty to Allah....." till the and of the verse'. Hearing this, all the men in the boat jeered at him and told

him that he had wasted his ten thousand "Dinars" but he replied he had no doubt about the efficacy of this verse of the Holy Quran. The boat sailed on [redacted] few days after it; then suddenly the waves of the storm shattered and scattered the boat and all other people save this man, were killed. Boarding [redacted] plank of the boat, he was moving on in the sea till he landed on an island. When he walked [redacted] few paces, he saw a stately palace with pearls and jewels of every kind lying therein. There was also sitting a very beautiful woman in that palace and every kind of meals and fruits were lying beside. The woman asked him: "Who are you and how did you come here?"

The woman related her story thus: "I was the daughter of great merchant of "Basra". I was going on [redacted] voyage with my father when our boat suddenly broke and someone at once, took me away from the boat. And now I have been lying in this palace of this island since then. He is [redacted] devil who brought me in this palace." She further said: "He comes here every seventh day and though he does not have intercourse with me yet he indulges in kissing and caressing. And today, he is to come here. So to save your life, run away from here otherwise, he will come and attack you". She had not yet even finished her conversation that suddenly it grew dark. The woman told him to run away quickly as the devil was coming, other wise, he would surely kill him. But the man kept on standing. As soon [redacted] the devil moved forward to seize him, the man started to recite the verse: "And whoso fears Allah....., the devil fell down and such a loud voice was heard [redacted] if a piece of [redacted] mountain were broken. Then that

devil was burnt to ashes. Seeing this the woman said: "Allah has sent you as an angel of mercy to me. I have got freedom from this devil due to you." Then she asked him to collect the pearls and jewels and leaving the palace, go to the sea with her to find a boat to escape. So, both of them collected a lot of gems and jewels and fruit to eat and left the palace. When they reached the sea shore, a boat was going to "Basra". Both of them boarded the boat and reached "Basra". Her parents were extremely happy to find their lost daughter and they were also extremely grateful to that man whom they showed great respect [illegible] a guest. Then her parents listened to the whole account and got them married with each other and both started living as husband and wife. All the pearls and the jewels that they had collected and brought with them, became their common wealth and from this woman Allah almighty gave that man some children too and they began to lead [illegible] extremely prosperous life with love and affection.

(Savi, Vol.4, Pg.183)

Lesson of Guidance

This event shows that Quranic verses and practices have great effectiveness, provided our belief is right and the practices are performed in a right way, and the tongue must be free from the pollution of sins and ill-gotten morsel and there should be sincere intention and a strict observance of the conditions. Then, Allah willing, practices of the Holy Quran will bring great and amazing effects. You have read one example of it.

Allah knows.

63. Five Renowned and Old Idols

The people of Hazrat Noah ﷺ had become idol-worshipper and five idols of these people were very famous for the worship of which the entire folk was very insistent and ready. The names of those five idols are:

(i) "Wadd" (ii) "Suwa" (iii) "Yaghuth"
(iv) "Ya'uq" (v) "Nasr"

Hazrat Noah ﷺ would deliver sermons against idol worship but his people would talk against him in streets and markets, and would inflict various torments on him ﷺ. So, the Holy Quran says:

"And they have said: Forsake not your gods. Forsake not Wadd nor Suwa, nor Yaghuth and Ya'uq and Nasr. And they led many astray." ("Noah", Ruku 2)

Who were these five idols? "Hazrat Arwa bin Zubair" ﷺ reports about them that these five were the sons of Hazrat Adam ﷺ who were very pious and great worshippers. People had great love for and faith in them. When the five of them died, people were grieved and shocked. Satan condoled with and comforted these people by saying that they should make and keep statues of the five men to console their hearts by looking at them all the time. So, people made statues of brass and lead and kept them in their mosques. For some days people only visited the idols and looked at them but then they started to

worship them and indulged in idolatory and left the worship of Allah Almighty.

(Savi, Vol.4, Pg.213)

"Hazrat Noah" عليه السلام delivered sermons for nine hundred and fifty years and forbade the people to worship idols. At last all were drowned and destroyed in the "Deluge". But Satan did not stop using this trick and he kept on teaching people idolatory by means of the magic of his suspicions. People would make pictures and statues of the holy men just to look at them and to console their hearts with their sight. Then gradually, they would start worshipping them. Thus, the world was caught in the curse of idolatory and associating partners with Allah Almighty, and the lamp of Allah's worship and His oneness began to go out. The former Prophets had been sent continuously one after the other to light this lamp till our Holy Prophet ﷺ came and he ﷺ exterminatred idolatory in such [illegible] way that making pictures and statues was forbidden altogether by him ﷺ. He ﷺ gave orders that no one should make pictures or statues of other humans-beings nor of animals even, and those that had already been made, were to be destroyed and demolished at sight so that the chances of this practice of idolatory could be minimized.

Lesson of Guidance

I have seen that nowadays the desciples of many "pirs" (spiritual heads) keep the framed portraits of their "pirs" at their houses and they [illegible] and show these portraits of their "pirs" to others on particular occasions. Rather, some of them even put garlands on these portraits

and burn incense and rub its smoke on their body. If these people do not refrain from these nonsensical things and the "Ulemas (scholars) of Ehle-Sunnah" do not raise the flag of opposition against them, there is a suspicion that the magic of the old trick and artifice of Satan will work upon the Muslims and the coming generations will start worshipping these pictures.

Listen heedfully! The Last of the Messengers ﷺ had cut the roots of the tree of idolatory. But nowadays the heretic and ignorant "pirs" and their superstitious disciples are irrigating those roots and making the tree of idolatory stout and luxuriant. What hope can be entertained from these ignorant and worldly "pirs" of today about opening their mouth against these things? But many hopes can be attached to truth-loving and truth-speaking religious scholars of "Ehle Sunnah" that they shall raise the flag of "Jihad" (strife) against the unlawful practices of such people. For the history bears witness that whenever the boat of Islam has undulated in the whirlpool of depravity, the "Ulemas of Ehle Sunnah" have played out their part to steer the boat of Islam and have changed the direction of inundations and saved the boat of Islam from sinking.

But what is the remedy to it in this era? These irreligious spiritual guides and wicked "faqirs" have purchased some of the Maulvis for money and these Maulvis proclaim well the miracles and manifestations of these irreligious spiritual guides and wicked 'faqirs" calling them to be saints. These purchased Maulvis accept bribe

from these so-called saints and if some truth-speaking learned man says something against them, the so-called saints will call out their hooligans to give him a beating, and their purchased Maulvis will deluge him with their repugnant speeches and will make his life burdensome. I have repeatedly called out and bawled after the "Ulema of Ehle-Sunnah" to get up for Allah's sake and be ready to give a unanimous verdict that these shaved ones, prattlers and quitters of prayers and fast, are depraved and accursed ones who are misled by themselves and are misleading the Muslims. Saintliness and miracles have nothing to do with these people. But it's a pity that even a single Maulvi is not ready to join his voice with me. Rather, it has come to light that some or the other Maulvi is hiding in the lap of each of the "faqirs" against whom it is not without danger to say anything. For whoever will open his mouth against these "faqirs", will be severely dishonoured by the invective of these bribe eater Maulvis.

64. Abu Jahal and Allah's Soldiers

"Abu Jahal" had forbidden the Holy Prophet ﷺ to offer prayer in "Ka'ba" and he would openly say that he would crush the neck of Hazrat Muhammad ﷺ with his feet and throw his face into dust, if he saw him ﷺ offer prayer. So, beholding him ﷺ offer prayer, "Abu Jahal" came near him ﷺ. But suddenly, rushed back stretching his arms forward as if warding off some trouble with his hands. His face had grown pale and every part of his body was trembling. His fellows asked him how he was feeling. He said: "There is a ditch between Muhammad ﷺ and I,

which is filled with fire, and some dreadful birds are spreading their wings. I became so much frightened to see all this that could not go ahead, and gasping, trembling, I ran to save my life."

After the prayer, the Holy Prophet ﷺ said: "Had 'Abu Jahal' come near me, the angels would have broken away his each and every limb."

Even after that "Abu Jahal" did not give up his wickedness and began to prevent the Holy Prophet ﷺ from offering prayer. On this, the Holy Prophet ﷺ scolded him severely and he (Abu Jahal) said angrily: "Why do You scold me? Whereas, you ﷺ know I am the strongest man in Makkah and no one in Makkah has a company larger than I have. By God! I shall fill this field with horsemen and foot-soldiers against you ﷺ". In response to this threat of "Abu Jahal", following verses of "Sura Alaq" were revealed.

(Khazainul-Irfan, Pg.710 and other commentaries)

The Holy Lord said:

"Nay, but if he ceases not We will seize him by the forelock___ the lying, sinful forelock. Then let him call upon his henchmen! We will call the guards of hell." ("Alaq")

According to the "Hadith", if "Abu Jahal" had called upon his henchmen, the angels would have seized him visibly and he could not have escaped from the grip of the "Guards of Hell".

(Khazinul-Irfan, Pg 710)

Lesson of Guidance

As long as "Abu Jahal' lived, he had his loins girt in hostility and affliction of the Holy Prophet ﷺ and he also urged others on this. Ultimately, he was seized by Allah's wrath and was quite disgracefully put to death during the battle of "Badar" by two boys. His unshrowded dead body was thrown into ■ ditch of "Badar". Similarly, all the adversaries of the Holy Prophet ﷺwere caught in various torments and ruined.

Allah be Glorified! Ruined were, and will be ruined, your enemies, neither was, nor will be eclipsed your fame.

65. The Night of Power

"Shabe-Qadr" (The Night of Power) is a night of blessings and mercies. What a night of high degrees and ranks it is! Allah Almighty revealed ■ "Sura" about this holy night in the Holy Quran, in which Allah says:

"Lo! We revealed on the Night of Power. And, what convey to you what the Night of Power is. The Night of Power is better than thousand months. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. (The Night is) Peace until the rising of the dawn." ("Sura Qadr")

It means "Shabe-Qadr" is that blessed and worthy night during which the whole of the Holy Quran was descended from the "Holy Tablet" to the sky of the world, and the worship of this night is better than and superior to

worship of a thousand months. In this night "Hazrat Jibrail" ﷺ descend alongwith a class of angels. This night is a symbol of 'Peace' for the earth, sky and all the worlds. From the sunset to the rising of the dawn, the blessings and mercies and bounties of this night remain present. (The Glorious Quran)

It is related that one day, the Holy Prophet ﷺ told the story of a worshipper of "Bani Israil" who worshipped and did "Jihad" for one thousand months at a stretch. The holy companions said: "O Prophet ﷺ of Allah! The people of your "Ummah" have very short ages. Then how can we do so much worship?" He ﷺ grew [redacted] bit worried on this sorrow of the companions. Then Allah revealed this sura that: "O beloved Prophet! We have bestowed upon your "Umma" such [redacted] night as is better than [redacted] thousand months."

(Savi, Vol. 4, Pg. 287)

Salutations of the Angels for the Believers

There is a tradition that in "Shabe-Qadr" a host of the angels of "Sidrat-ul-Muntaha" under the leadership of Hazrat Jibrail ﷺ, descend on the earth with four flags with them. One of the flags is hoisted on the holy grave of the Holy Prophet ﷺ, one on the roof of Holy Jerusalem, one on the roof of Holy Ka'ba and one flag on "Ture-Sina". Then these angels visit the houses of the believers and send peace to every believer__ man and woman__ who is busy in prayer. But the houses wherein [redacted] idols, pictures, dog, a drunk, a pig eater, [redacted] person not having bath after

being sexually defiled or a person who abandons his relations without any lawful reason, these angels do not enter those houses.

(Savi, Vol.4, Pg.288)

There is another tradition that the number of these angels is greater than all the pebbles of the earth and all these angels descend and bring peace and blessings.

(Savi, Vol. Pg.288)

Which Night is "Shab-e-Qadr"

The Holy Prophet ﷺ said: "Search the "Shabe-Qadr" among the odd nights___ twenty first, twenty-third, twenty-fifth, twenty-seventh and twenty-ninth_ of the last "Ashra" (ten days) of the month of "Ramdhan".

(Bukhari and Muslim)

Therefore, some of the "Ulamas" say that "Shab-e-Qadr" is not a fixed night. So, "Shabe-Qadr" should be looked for among these five nights.

But Hazrat Abi bin Ka'ab and Hazrat Ibne-Abbas رضی اللہ عنہما and other "Ulamas" say that "Shabe-Qadr" is twenty seventh night of Ramdhan.

(Savi, Vol.4, Pg.288)

And [redacted] a clue, some of the Ulamas have also presented this reason that there [redacted] nine letters in "Lailatul-Qadr" (in Arabic), and this word has come thrice in this Sura. As nine multiplied by three is equal to twenty

seven so, the 'Valuable Night' is twenty seventh night of Ramdhan. Allah knows.

(Savi, Vol.4, Pg.288)

Prayers and Supplications of the Valuable Night

There is [redacted] tradition that whoever offers supererogatory prayers with sincerity of intention, his former and next sins will be forgiven.

(Ruhul Bayan etc.)

(i) In "Shabe-Qadr" four units of prayer should be offered in such a way that in every unit, after "Alhamd" "Sura Inna Anzalna" three times and "Qul hu Allah" fifty times be recited. Then after finishing the prayer by prostrating oneself, one should recite once: "Allah be glorified; praise be to Allah and no God except Allah is worth-worshipping and Allah is the Greatest." Then lifting one's head from prostration whatever one will pray for, will be granted. (Fazail-Ashahur wal Ayyam).

(ii) Hazrat Aysh said to the Holy Prophet: "O Prophet of Allah! If I find "Shabe-Qadr", how should I pray? He said: "You should pray this: "O Allah! Verily You [redacted] Forgiving, like forgiveness, so, forgive me too."

(iii) According to another tradition, a person who will recite the following prayer three times at night, he is [redacted] if he found "Shabe-Qadr". So, every night this

prayer should be recited. "No God except Allah is worth-worshipping, Relenting, Gracious, Glorified be Allah, Who is the Lord of the seven skies and of the greatest Heaven.

(iv) The following prayer should also be recited as much as possible; it is also mentioned in a Hadith: "O Allah! I ask for forgiveness from you and safety, and such a safety as will remain forever in the world and hereafter."

66. The Earth will speak

On the Day of Judgment, at the time of reckoning of men's virtues and vices while many other witnesses will be there, the earth will also give evidence and be a witness. So, it is there in the "Hadith" that whatever good or bad a man or [redacted] woman has done, the earth will give evidence that what particular deed was perpetrated on what particular day.

(Khazinul-Irfan, Pg. 712, Ref: Tirmidi)

Whatever good or bad deeds people have done on the earth, the earth has remembered all those and will proclaim all those deeds openly [redacted] the Doomsday and all the people will hear them.

This subject has been mentioned in the Holy Quran by Almighty Lord in the following words:

"When Earth is shaken with her (final) earthquake___ And Earth yields up her burdens___ And men said: What ails her? That Day she will relate her chronicles___ Because thy Lord inspires her."

(Al-Zilzal)

There will be many witnesses to the good or bad actions of men. The angels who record the deeds on the shoulders of every man, are ■ constant witness. Moreover, organs of human beings will give evidence i.e. hand, foot, eye etc. Whatever deed was perpetrated with whatever organ, each one of those organs will speak in evidence. Then the earth will inform about every deed of ■ man, good or bad, that was performed by him on the Earth.

In short, man may perform ■ good or bad deed with whatever secrecy, it will not remain hidden at all on the Day of Resurrection. Rather, every deed of a man will be presented before him and he will witness all his doings with his own eyes, and will also get reward of every deed. So, Allah Almighty says:

"That Day mankind will issue forth in scattered groups to be shown their deeds. And whoso does good an atom's weight, will see then And whoso does ill an atom's weight, will see it then".

(Al-Zilzal)

Nevertheless, the Doom's Day will be very severe and everyone will have to account for his deeds___ good or bad, great or small. It is binding on every Muslim that

he must be mindful of whatever he is doing thinking that he will have to reckon for those deeds, and whatever he does secretly, shall reveal before the Almighty Lord in a huge gathering on the Day of Judgment. How great ■ disgrace and humiliation it will be?

67. Dignity of the Horses of "Mujahidins"

How high and lofty is the degree of and how dignified are the "Mujahidins" (warriors) and "Ghazi" (one who returns alive from battle-field) who strive in the way of Allah! Allah Almighty has praised and admired these truthful men in hundreds of verses. But in "Sura Wal-a'diat" Allah (The Possessor of Might and Majesty) has given a mention of the pace and manners of the horses of the warriors and "Ghazi" and has thus expressed their glory. So, Allah says:

"By the snorting coursers-striking sparks of fire___ And scouring to the raid at dawn___ Then, therewith, with their trail of dust___ cleaving, as one, the centre (of the foe)___ Lo! Man is an ingrate to his Lord."

(Wal-a'diat)

The commentators are unanimous that these horses stand for the horses of warriors and "Ghazi" and these horses are so dear to Allah Almighty that in the Holy Quran, Allah has not only mentioned these horses but has also swore by their manners. So, Allah Almighty says: "I swear by the horses that run snorting in strife; and I swear by the horses that strike their hoofs on the stones in the

darkness of night and generate sparks; and I swear by the horses that attack the disbelievers at dawn; and I swear by the horses that raise dust in the battle field; and I swear by the horses that come rushing into the centre of the enemy. After swearing so heavily Allah said: "Man is an ingrate to his Lord."

Allah is the Greatest! How great is the dignity of the things that Allah swears by! All the things about which Allah said in the Holy Quran: "I swear by"___ the degree and dignity of these things became so high that all these things became respectable and honourable. Then what will be the rank of sanctity, honour, respect and dignity of the horses of "Mujahidins". Allah is the Greatest! Allah is the Greatest!

Lesson of Guidance

It imparts a lesson of guidance that Allah loves each and every thing of His beloved ones and the belongings of Allah's favourties are worthy of respect and honour. As warriors of Islam and the respected "Ghazi" are beloved and dear ones of the Holy Lord so, Allah Almighty loves their horses so much that He not only swears by their horses but also the pace and attack of these horses in the battle-field, and thus proclaims their dignity and respect. Allah be Glorified! Allah be Glorified!

When the Holy Quran mentions the degree and rank of the horses of the warriors to be so high, it also shows that the ammunitions and arms of the warriors, their bows and their swords have also very high degree.

That is why, in some of the monasteries people have preserved the swords of some "Ghazi" as sacred relics quite respectfully for years which undoubtedly, blessed and worthy of respect and reverence.

Allah knows.

68. Two Journeys of "Quraish"

In the Holy Makkah, there was neither any farming nor was there any trade and industry. Even then the people the tribe of Quraish were quite prosperous and wealthy. They would entertain the pilgrims quite hospitably and with open arms. The secret of the easy circumstances and prosperity of Quraish was that they undertook traveling for trade twice a year. In winter they would travel to "Yemen" and in summer, they would travel to "Syria" and people everywhere would call them "people of Haram" and the neighbours of Alalh's House" and thus, showed them respect and reverence, and would also trade with them. Quraish would earn much profit in this trade and for they were people of sanctuary of "Ka'ba", their caravans were never robbed on the way, inspite of the fact that every kind of massacre and plunder prevailed everywhere all around. When the tribes other than "Quraish" would travel, these tribes would sometimes be attacked and the travelers would be robbed and killed on the way. Therefore, the peace and safety with which Quraish would accomplish this traveling for trade, were not available to other people.

(Khazainul-Irfan, Pg. 714 etc.)

Among the countless blessings that Allah Almighty had bestowed on Quraish, were two commercial travels in particular reminding which Allah Almighty commands them to worship Him. Allah says:

"For the taming of Quraish. For their taming (We cause) the caravans to set forth in winter and summer. So let them worship the Lord of this House. Who had fed them against hunger and had made them safe from fear. (Sura Quraish)

Allah gave them meal in hunger i.e. owing to these two commercial travels created means of livelihood for these people and bestowed on their caravans safety from robbery and killing. So, it is compulsory for these people to worship the Lord of "Ka'ba" Who blessed these people with His favours, and they must not worship idols that gave them nothing.

Lesson of Guidance

In this "Sura", Allah has reminded of two of His blessings and has commanded to worship Him. Although in this sura, there is a particular mention of Quraish, yet this command, is for the human beings of all the world that they should remember the blessings of Allah and worship only Allah Who is Alone, and should refrain from idolatory.

Allah knows.

69. Reconciliation between Infidelity and Islam

A group from the infidels of "Quraish" came to the Holy Prophet ﷺ and said: "You ﷺ follow our religion and we shall follow your religion. If you ﷺ worship our gods (idols) for one year, we shall worship your God (Allah Almighty) for one year". The Holy Prophet ﷺ said: "I seek Allah's shelter from associating partners with Him." Hearing this Quraish said: "If you can't worship our idols, you ﷺ should at least touch them by your hand and we shall testify you and shall begin worshipping your Lord." On this occasion, "Sura Al-Kafirun" was revealed and the Holy Prophet ﷺ went to the sanctuary of "Ka'ba" and recited this "Sura" to the disbelievers of Quraish. The disbelievers of "Quraish became disappointed and enraged and girded up their loins to afflict the Holy Prophet ﷺ in various ways.

(Khazinul-Irfan, Pg.715)

"Say: O disbelievers! I worship not that which you worship___ Nor worship you that which I worship___ And I shall not worship that which you worship___ Nor will you worship that which I worship___ To you your religion and to me my religion." (Sura Alkafirun)

Lesson of Guidance

We get a lesson from the subject-matter of this "Sura" and from the way of our Holy Prophet ﷺ that there can never be reconciliation and compatibility between infidelity and Islam. The Muslims who participate in the religious ceremonies of the disbelievers for the

pleasure and flattery of these pagans, and subscribe for and join the impious customs of these people, must seek light of guidance from this "Sura". They must also have faith that belief in unity of Allah and paganism cannot go hand in hand and a theist can never be an atheist and vice versa.

Allah knows.

70. Some attributes of Allah Almighty

The disbelievers of Arab asked various questions from the Holy Prophet ﷺ about Almighty Allah. Some would say: "What are the race and genealogy of Allah? From whom He inherited Providence? Who will His heir?" Some would say: "Is Allah of gold or of silver or, of iron or wood?" Some would ask: "Does Allah, eat and drink?"

In response to these questions, Allah Almighty revealed "Sura Ikhlas" to the Holy Prophet ﷺ and giving a clear statement of His 'Being and Attributes', He lit the path of His knowledge, and by means of the luminous statement about His 'Being and Attributes', removed the darkness of doubts and ignorant ideas of the disbelievers in which they were arrested.

(Khazainul-Irfan)

Allah says:

"Say: He is Allah, the One! Allah, the eternally Besought of All. He begets not nor was begotten. And there is none comparable to Him."

Lesson of Guidance

In a few verses of "Sura Ikhlas", Allah Almighty has described that delicate and elevated meanings of "Metaphysics", the details of which is if stated, a lot many libraries will be filled, but the sum and substance of all it will be that, Allah Almighty has the attributes of Providence and Divinity with perfection and Excellence. He Almighty is free of likeness, similarity and image and He has no partner.

He Almighty neither eats anything nor drinks. He Almighty needs no one rather, all need Him and He Almighty is eternal. He is eternal and to be born is the attribute of the created one. Therefore, He is neither anyone's son nor is He anyone's father; nor is anyone His parallel; nor is anyone His equal and peer.

There are many "Ahadith" about the blessings of this blessed "Sura". It has been told to be equal to one third of Quran i.e. if this "Sura" is recited three times, one will get reward of the recitation of the whole of Quran.

A person said to the Holy Prophet ﷺ "I love this 'Sura'." He ﷺ said: "Its love will admit you to Paradise."

(Khazainul-Quran, Pg.716, Ref. Tirmidi)

71. An inexhaustible treasure of knowledge and sciences

The Holy Quran is that Glorious and Dignified Book of the Holy Lord in which there [redacted] mentioned, on the one hand, commandments regarding lawful and unlawful,

admonitions and precepts, events and circumstances of the Holy Prophets, and former "Ummas", conditions of Paradise and Hell, and on the other hand, inside its depths, are surging such countless seas of treasures of knowledge and sciences as can never end. So, the Holy Prophet ﷺ describing the comprehensiveness of the Holy Quran says:

"By comprehending the subjects of the Holy Quran, scholars will never be satiated, and Quran will not become old by being recited repeatedly and strange and unusual subjects of the Quran will never come to an end."

(Mishkat, Vol.1, Pg.186)

"Hazrat Ali Khwas" (May blessings be upon him) says:

"Verily, Allah Almighty has dawned upon me the meaning of "Sura Ikhlas" Out of these one lac, forty thousand, nine hundred and ninety nine sciences were revealed to me."

(Ad-daulatul-Makkia, Pg.28)

Similarly, Imam She'rani (May he be blessed) says in his book "Mizan" that:

"My brother Afzalud-din has derived out of Sura Ikhlas, two lac, forty seven thousand, nine hundred and ninety nine sciences."

(Ad-daulatul-Makkia, Pg.280)

These traditions show clearly that the Holy Quran is a collection of thirty "Paras" yet inside it is such a treasure of billions and trillions of sciences and knowledge as will never be exhausted. Following is the verse of some holy man: i.e. "All kinds of knowledge are present in the Holy Quran but people's wisdom is unable and too little to comprehend them. In short, there is not only an account of the knowledge and sciences rather, infact, in the Holy Quran, there is a detailed, clear and luminous description of the whole Universe and each and everything of the world, i.e. every star of the sky, each drop of the seas, each straw of the meadows, each particle of the deserts, each leaf of trees, each and every part of the Heaven and Throne, each and every corner of the Universe, each and every event of the past, every affair of the present age and every accident of the future, have been described quite clearly in detail. So, Allah Almighty says:

"We have not omitted (the description) of anything in this Book."

But it should be clear that this miraculous glory of the Holy Quran is not for us and other common people rather, the complete manifestation and miraculous dignity of the Holy Quran is only peculiar to our Holy Prophet ﷺ. This is the sole miracle of the Holy Prophet ﷺ that he ﷺ knew all the subjects and meanings of the Holy Quran in detail and after the complete revelation of the Holy Quran, nothing in the Universe, no event of past, present or future remained hidden from the Holy Prophet ﷺ, and he

ﷺ knew every invisible and visible thing in detail as Allah Almighty says:

"We descended Quran upon you which is an obvious and clear description of everything."

Again, owing to the Holy Prophet ﷺ, some holy saints and scholars have also got their share of intrinsic knowledge and sciences of the Holy Quran according to their ingenuity. From these sciences, some are shining like stars on millions of the pages of books and some have been left locked in the boxes of bosoms and cabinets of hearts, and Allah willing, they will go on appearing on the pages of books till the Doomsday, and the invisible news of the Holy Prophet ﷺ will go on coming out from time to time and the "Muslim Umma" will go on benefiting from their bounties and blessings. Nevertheless, we must have faith and belief that the short description of a few strange and unusual subjects of the Holy Quran that I have given in "Wonders of Quran" and "Rarities of Quran" and thousands of books and millions of pages that many of the scholars have written before me on the subjects of the Quran, all these have the same ratio with the knowledge and sciences of the Holy Quran as a drop has with all the seas of the world and a particle with the entire Earth, as the Holy Quran is that treasure of knowledge and sciences which can never be finished. Rather, the "Ulemas" will keep on deriving pearls of strange and rare subjects from this shore-less sea till the Doomsday and volumes of thousands and millions of books will go on to be prepared.

Although, I am very happy that I have written two short collections of a few subjects of the Holy Quran and have found place on the shoe-mat of those "Ulamas" who, with the nib of their pen, have scattered such princely pearls and bright gems on papers, with the brilliance and radiance of which the believer's faith and discernment will acquire such glitter and luminosity as will remain lit till the Doomsday. But I am regretful and ashamed that owing to my littleness of knowledge and low understanding and ailment, I could not write much nor could I write anything rare which should be attractive and blissful for the learned ones.

However, I pray that May Allah, due to the kind attention of the holy prophet ﷺ, accept my humble service and grant it Blessings and Excellencies of acceptability of the world. (Amin)

Rarities of Quran

(Garaib-ul-Quran)

Written by:
Allama Abdul Mustafa Azmi

Translated by:
Rana Imran-ul-Haq

Farid Book Stall



ISBN 978-969-563-038-9

